THE RVNNING REGISTER:

RECORDING

A TRVE RELATION OF THE STATE OF THE English Colledges, Seminaries and *Cloysters in all forraine parts.*

Together with a briefe and compendious discourse of the Lives, Practices, Coozenage, Impostures and Deceits of all our English *Monks, Friers, Iesuites, and Seminarie* Priests in generall.

By LEWIS OWEN.

Quæ nascentia sunt mala, ea crescentia peiora.
Stob. Serm. 44.

LONDON,
Printed for *Robert Milbourne*, and are to be sold at the South doore of *Pauls*. 1626.

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Quæ nusquam sunt, ea nusquam [illegible].

Stob. Serm. 94.

LONDON,

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IGNATIVS
His Progresse.
OR,
THE IESVITES PILGRIMAGE.

WHEN God of his infinite goodnesse & mercie began to purge and purifie his Church from Idolatry, and to disperse the mistie clouds or fogges of Popish Superstition and Ignorance, by the preaching of the Gospel; the Diuell on the contrarie side, out of his inueterate enuie, hatred, and malice to mankind, stirred vp these great *Rabbies* that call themselues *Iesuites*, a name fatall and ominous to all well gouerned Common wealths.

The first Founder, or Institutor of this disordered Order or Sect, was one *Ignatius Layola*, a man of an obscure parentage, borne at a place called *Aspeytheia*,

in the Territories or Prouince of *Biscaya* in *Spaine*, in the yeere of our Lord God 1491. He was altogether vnlearned, and had little or no meanes to liue. And therefore, to get his liuing, he was constrayned to make profession of Armes, and to serue as a common Souldier, vnder *Don Antonio Manriques* Duke of *Naiara*, and then Vice-roy for the King of *Spaine*, in the Kingdome of *Nauarre*, who liued at that time at *Pampelona*, the Metropolitan Citie of that Kingdome, which being afterwards besieged by the *French* (who ayded the King of *Nauarre* to recouer his true and lawfull patrimonie from the vniust vsurpation, oppression, & tyrannie of the proud and ambitious *Spaniard*) this *Ignatius* vpon a salley out of the same Citie, did their receiue two wounds on both his knees, whereof he halted euer after to his dying day: Neuertheless, hauing (partly) recouered his health (though not his limbes) he repayred (as they say) to the Monasterie of *Montserrat*, where (hauing made a generall confession of all his former sinnes) he hanged, or offered vp his Sword and dagger in the same Church, before the said Image, and then putting on a long side coat of course Cloath, girded about him with a coard (which was more fit for his necke, then his loynes) and bare-headed with a Pilgrimes staffe in his hand, stood all the night of the eeue of the Feast of the Annuntiation of the blessed Virgine *Mary* watching and praying vnto the Image, before the Altar, sometimes standing, and sometimes kneeling; where he dedicated himselfe wholly to God and her seruice.

Vita S. Ignatij lib. 1. c. 2.

See M. *Kinsmans* Booke of the liues of Saints.

These were the first beginnings of his hypocriticall deuotion, related by the *Iesuites* themselues; wherein they notably expresse either his folly, or their owne fraud; for will any wise man belieue, that a poore lame hunger-starued Souldier, that had nothing, but that which he begged from doore to doore, would be so mad, or sottish, as to part with his Sword and Dagger (if

(if he had any; for it is a question whether he had any or no) for nothing? No, no, I warrant you: for a Souldier will endure much hunger and thirst, yea, cold and nakednesse before he will sell his Sword for mony, much more, cast it away for nothing. It is not as yet, fully ten yeeres, since I was in the same Church of *Monserrat*, where I saw a *Benedictine Monke* shew very many superstitious Relicks, Idols, and other fopperies vnto *Pilgrimes*, and other people that were come thither; some vpon deuotion, and a blind foolish superstitious zeale, and others of curiositie (as my selfe, and many more, God forgiue vs) to see their impostures, deceits and couzenage, but I could not see *Ignatius* his Sword and Dagger: whereupon I requested the *Sacristan*, that kept the Relickes, to let me see those two holy *Bilbo-blades*; he told me that there was neuer any such Sword or Dagger there. I seeming to wonder at the matter, shewed him the life of *Ignatius*, written by *Peter Ribadeneira* a *Spanish Iesuite* in the *Spanish* tongue, and printed at *Valladolid*, *Anno* 1604. where it is said, that *Ignatius* left his Sword and Dagger there. Vpon this the *Monke* in a *Spanish* fustian-fume, cryed out, *No me se de nada de las mentirias de los Teutinos*: that is to say, I care not for the *Iesuites* lyes or fables. But it may well be, that he did put on a course coat or habit: for it is an ordinarie thing among *Friers* and *Pilgrimes* so to doe, to couer their hypocrisie, and to get the more money and reputation by their dissembling repentance, and counterfeit mortification. But why this limping Souldier stood centinell all night before the Altar, and Image of the Virgin *Marie*, I know not? It may be, he thought to haue some conference with the wooden Lady; and yet, I neuer heard, that she spake to any man or woman, though she hath been often visited and saluted by many; yea, by Kings, Queenes, Princes, and all sorts of people. But it seemes that *Ignatius* being destitute of a lodging, tooke the

Church for an Hospitall. And yet I could hardly beleeue (vnlesse a *Iesuite* had reported it) that the *Sexton* would suffer a poore bare Souldier to stay in the Church all night; considering what great stoore of siluer, and golden Vessels, and other rich and costly Vtensels; besides, almost an infinite number of holy Relicks, are there kept. But howsoeuer, he prayed (say they) all that night vnto the blessed Virgine *Mary*, and yet not vnto her, but vnto her Image. What his prayers and petitions were, we are not so happy as to know: for Father *Ribadeneira* (who wrot the Historie of his life) was not willing (as it seems) to communicate them vnto the world; which makes me suspect that there was some hidden mysterie in the matter, which my shallow capacitie (I must confesse my owne insufficiencie) cannot find out: But I doe vehemently suspect, that *Ignatius* made the selfe-same prayer, that *Antolycus* that great hypocrite, heretofore made vnto *Mercury*, vnto whom sacrificing. Vpon a time he prayed with himselfe very softly in this manner: *Grant (O God) that my theft may seeme charitie, and my periuries and hypocrisie truth and good conscience.*

After that this *Spanish* Saint had made an end of his prayers, there hapned a great wonder, and what? *Ecce tibi terræ motus, &c.* Behold, *a terrible Earth-quake!* *Historiographers* and *Astrologers* say, that an *Earthquake* doth portend or signifie some great euill; and therefore questionlesse, that *Earthquake* (if there was any) did fore-tell the future mischiefe that *Ignatius*, and his vpstart sect or societie, should bring into the world, as being destinated *to defend superstitions, to oppugne and oppose the truth of the Gospel, to stirre tumults, warres, and dissentions betweene Christians, to spill innocent blood, to murder Kings & Princes, to blow vp with gun-powder whole States and Parliaments, to support the Kingdome of Antichrist, and to perpetrate a thousand other abhominable impieties.* *Lib. 1. cap 3.*

In the same Church, at the selfe-same time (say the *Iesuites*)

Ieſuites) he obtained the *gift of chaſtitie* (of the wooden Image it may be) which he kept inuiolably to his liues end. If this be true, why haue not his ſweet babes, or diſciples the *Ieſuites* the ſame guift : for they haue whole ſquadrons of whores and baudes at their command; yea, ſome of them haue maried wiues. I will name Father *Mena* (that famous *Spaniſh* Preacher, and a *Ieſuite*) for one; and therefore to ſatisfie the Reader, I will recite the whole hiſtorie. There dwelt in *Valladolid* in *Spaine* a Lady (her husband being dead, and ſhe left a rich widow in the flower of her age, & therefore not like to haue any more husbands; for it is a great diſhonour for any Lady or gentlewoman in that Countrey, that is a widow (were ſhe neuer ſo young) to marrie againe, and indeed there is no man of any faſhion, that will marrie with a widow. This Lady (I ſay) did alwayes reſort vnto good Father *Mena* to confeſſe her ſinnes; for he was her ghoſtly Father, or *Confeſſor*, who in the end fell in loue (as it is the cuſtome among the *Ieſuites*) with his prettie *penitent* or ghoſtly child : but he could not by any meanes, get her to yeeld vnto his filthy luſt; for ſhe told him, that no man liuing ſhould haue the vſe of her body, but her husband. *Mena* ſeeing her conſtant reſolution to be ſuch, that he could not preuaile, began to try another way to aſſault her chaſtitie; & therfore he ſued to haue her to his wife, alleaging many proofes out of the holy Scriptures, and Fathers, that *Prieſts* and *Ieſuites* might haue wiues, as well as other men; and that God did neuer forbid marriage, but did allow of it, & withall recommended it, yea, that the firſt miracle that our Sauiour did, was at a wedding in *Canaa* of *Galely*, and laſtly, that the reſtriction or reſtraint of *Prieſts* mariage, was but a politicke conſtitution ſprung vp of late yeeres. With theſe, and many other proofes and reaſons, he perſwaded her in the end to become his wife; but with this *proviſo*, that neither of them both, ſhould reueale the matter to any liuing

man. And thereupon, within a ſhort time after, they both, diſguiſing themſelues, went to ſome poore *Prieſt*, and were maried, and liued many yeeres after. In the end, this Lady fell ſicke of a burning feauer, and being (in her owne opinion) paſt all hope of recouerie, began to be wonderfully perplexed in mind, that ſhe had lead ſuch a life with Father *Mena*, verily belieuing, that if ſhe ſhould dye in that mortall ſinne (as ſhe imagined) without confeſſion and abſolution, that ſhe ſhould be damned: for ſhe thought Father *Mena* could not forgiue her that haynous offence, becauſe he had a hand therein himſelfe. And therefore out of a ſcrupulous and timarous conſcience, ſhe ſent ſecretly & vnknowne to *Mena*, for another graue *Frier*, of another Order, to heare her confeſſion, and to adminiſter ſome ſpirituall comfort vnto her, in that poore eſtate wherein ſhe then was. The *Frier* being come, and perceiuing how the caſe ſtood, would not abſolue her of the fact, vnleſſe ſhe would reueale all Father *Mena*'s proceedings vnto ſome of her owne, and her husbands neareſt kinred in his preſence, and deſire them to forgiue her fault, and reuenge her wrongs; for he durſt not diſcouer the matter; becauſe it was reuealed vnto him vnder the Seale of Confeſſion, as they tearme it: albeit he would haue the *Ieſuitos* diſgraced, becauſe he loued them not. The Lady (ſeeing there was no other remedy) was contented, and did as he aduiſed her. Whereupon her friends and kinſfolkes vnderſtanding how ſhe was not onely abuſed in her honor and reputation by the *Ieſuite*, but alſo cheated of the beſt part of her eſtate, being enraged, like men out of their wits, complayned vnto the *Inquiſition-Houſe*, and cauſed good Father *Mena* to be apprehended and layd in ſafe cuſtody, who verie ſtoutly ſtood to his tacklings, and offered to proue the mariage lawfull. The *Ieſuites* (ſeeing the honor and reputation of their Order to be called in queſtion, and mightily ſhaken by all the other Orders, and ſwarmes

of

of *Friers*, their mortall enemies, and the Ladies friends, who with tooth and naile proſecuted the matter againſt Father *Mena*) perſwaded both the *King* and *Inquiſitors* that Father *Mena* was frantick, and requeſted that they might haue him into their cuſtody to be dealt withall, and puniſhed as they ſhould ſee cauſe, according to many graces and priuiledges then-tofore granted vnto them by ſeuerall *Popes*. In *fine*, the *King* and the *Inquiſitors*, at the requeſt (or rather command) of the *Popes Legat* or *Nuntius* (whom the *Ieſuites* had formerly annointed in the fiſt) and withall, for feare of giuing ſcandall, if *Proteſtants* (whom they call Heretickes) ſhould haue notice thereof, gaue order that Father *Mena* ſhould be (in the night time) conueyed ſecretly vnto the *Ieſuites Colledge*, which is called *Caſa profeſſa*. So that by this meanes the matter was huſhed vp, and the Ladyes friends, yea all other men commanded to keepe ſilence. What became of him afterwards, I could neuer know: but it is thought that they conueyed him vnto ſome other of their Colledges in ſome foraigne Kingdome or prouince: for it was then publickly reported, that the reſt of the *Ieſuites* knew of the mariage as well as *Mena*, and that they had all the money that he had from her, to the vſe of their Colledge. As for the Lady ſhe recouered her health, and became a religious *Nunne* afterwards, as I was told. This was in the yeere 1607, as farre as I can remember. I feare me that if diligent inquiſition were made, and the truth knowne, there would be ſome *Engliſh* Ladies and Gentlewomen found to be maried vnto *Ieſuites*, and very many that haue had Baſtards by them; eſpecially, ſuch as haue any good eſtates or portions, whereof many they conuey ouer into *Flanders*, *Brabant*, and other Countreys to be *Ieſuiteſſes* and *Nunnes*, and there couzen and deceiue them of almoſt all that they haue. For as I came not many yeres agoe through *Liege*, a City lying betweene *Brabant* and *Gulickland*, and beheld a verie ſumptuous Colledge

which

which the *English Iesuites* built there, and hard by that, two Houses or Cloysters of *English Iesuitesses*, I remembred me of that Apothegme, or saying of *Henry* the fourth, King of *France*, our gratious Queens father; who riding vpon a time neere vnto two sumptuous Cloysters, the one of *Friers*, the other of *Nunnes*, stood still a while to view the structure of them, and in the end (smiling vpon his Nobles) said; *Voyla la grange, & icy les bateurs*, that is to say, *There is the Barne* (pointing with his finger at the *Nunnerie*) *and there dwell the Thrashers*, meaning the *Friers*. And surely I might haue spoken as much of the *English Iesuites* and *Iesuitesses* at *Liege*. But now let vs returne to lame *Ignatius*, from whom we are a little digressed.

Idem. lib. 1. c. 3

In the same Church *at Monserrat he had many diuine reuelations, and among the rest, the blessed Virgine* Marie, *with the child* Iesus *appeared vnto him, at whose sight, the holy man receiued many diuine and heauenly consolations.* I thinke this *Spaniard* hauing prayed so long vnto the Virgines Image (which is made there with her Sonne in her Armes) did that night dreame of the wooden Godesse, from whom he receiued such sweet and heauenly consolations, *for at his first comming into this Church, he disciplin'd or whipt himselfe euerie night verie pittifully.* In truth I doe verily believe, that those stripes or lashes, were very gentle, & our *Spaniard* farre more indulgent vnto himselfe, than the *Iesuites* doe report of him. But if I had been there with a good cudgell in my hand, I would haue so basted his *Spanish* hide, that he should haue euer-after refrained, and abstained from such discipline or exercise.

Ibid cap. 6. Catulum sibi Præceptorem & perturbatæ mentis purificatorem dari optat. libenter (inquit) catulum illum ducem & vitæ magistrum te sauthore equar.

Another time he was so perplexed or troubled in mind, that he wished he had a dog to be his Preceptor or Teacher, to comfort his troubled mind, whom he would willingly follow and obey. Had he not *Moses*, & the Prophets, or the Euangelists, and Apostles? Did God vse to appoint dogs to instruct and comfort his Seruants? Now you proud

proud *Iesuites*, perceiue you not by what good Teacher, or Master, your Sect was first instituted? *Nay as he was in this perplexitie, he was about to cast himselfe headlong downe, and to breake his necke.* I would he had; for it had been the best deed that euer he did. I thinke the Diuell hindred him for some greater euill: for if he had cast himselfe away in that melancholicke mood, Gods Church, nor the Christian Common-wealth had not beene so persecuted and perturbated by his infernall so- *Idem ibid.*
cietie. *Another time he knew not what to aske of God. In the end he determined with himselfe not to eat or drinke, vntill he had obtained of God tranquilitie or quietnesse of mind.* Now, if this be not to tempt God? I know not what it is to tempt him. *Within a while after* (I thinke it was the two and thirtieth day of *December*, in the sixtie sixe yeeres of the raigne of *Don Phœbo*, King of the *Faires* and *Utopia*) *our Spanish-leather Saint had a diuine reuelation of the blessed Trinitie, as he stood vpon a paire of staires in the* Dominican Friers *Church, where he was reciting the hourely prayers of the blessed Virgin* Marie, *which the Papists call,* horæ beatæ Mariæ Virginis. *In which Vision, he saw verie plainly and apparently, the blessed Trinitie, and therefore all the rest of that day, he could neuer thinke or speake of any other thing, but of the blessed Trinitie. Whereupon* (say they) *he wrot a verie godly Booke of the blessed Trinitie.* But it seemes that it was stuffed with such pietie, and learning, that the *Iesuites* are ashamed to publish it. *Againe in the same Church of* Monserrat, *at another time when the Sacrament was eleuated and shewed vnto the people to be worshipped, he saw verie plainly the verie body of our Sauiour* Iesus Christ, *true God and true Man, really and totally contained therein.* Oh Lord, I beseech thee forgiue me, that I doe rehearse *Idem.*
these their horrible blasphemies and lyes. The holy Scripture saith, *that Christs body is ascended into Heauen, and that it must stay there vntill the day of Iudgement, and generall Resurrection.* Now let euerie man iudge whether

ther it be meet to belecue Gods sacred Word, or the blasphemous lying *Legends* of *Ignatius* and the *Iesuites*. Tell me ye wicked *Iesuites*, how can Christs body be totally in a litle Wafer, which you call *Sacrament*, and not onely in one place, but also in many thousand places at one time, seeing Heauen must containe him, vntill that last and dreadfull day, when you, and your Wicked confederates, shall yeeld a seuere account, vnto that immortall and vpright Iudge of Heauen and Earth, for all your Blasphemies, Tyrannies, Impostures, and false Doctrines, when Christ shall iudge his owne cause, to the vtter confusion both of *Pope*, and *Papists*? Dare you (*Artolaters*) adore a peece of Bread, for the liuing God? And doe you presume to conuert (as you most falsely bragge) Pagans and Infidels to the Christian Faith, who worship the Sunne and Moone, farre more excellent Creatures then Bread? But let vs returne once more to our subiect.

This wicked Blasphemer, saw (as they report) *the blessed Virgin* Marie, *and the humanitie of* Christ, *at seuerall times, as at* Monserrat, Manresa, Hierusalem, *at or neare* Padua; *and in many other places.* O thrise happy *Iesuites*, that haue such heauenly reuelations, to recreate your selues withall, & to participate and communicate them vnto others!

Moreouer, he was vpon a certaine Saturday, at Completorium *time, a great while in an extasie.* O had I been with him, I would haue soone recall'd him, with a *Plymouth cloake*. But what diuine Reuelation the *Spaniard* had, he would neuer reueale vnto any man. It may be, he was afraid that none would belieue him.

A *Cudgell.*

Ibid. c. 7. & 8. To conclude, *He had all his life time* (as they say) *so many diuine and heauenly reuelations that cannot be numbred: for he had not onely the sight of the blessed Virgine* Marie, *and the blessed* Trinitie; *but also of the* Diuell *himselfe, who appeared vnto him, not onely by the way, and*

at

at Paris, *in a verie glorious and bright manner, but alſo at* Rome; *where he appeared vnto him in a fierce and terrible manner*; where you may obſerue, that the *Diuell* is more vgly and deformed at *Rome*, than in other places. But the good Saint draue him away with his ſtaffe, for he had not his Rapier and Dagger with him to ſtabbe the Diuell, as he would haue done the *Moore*, with whom he diſputed at another time.

Hauing now (though briefely) related vnto you ſome of thoſe diuine Reuelations, that this *Spaniſh* Souldier *Ignatius* receiued from Heauen. I will giue you now a taſt of his miracles, and ſpirituall exercites, which he wrot in a Booke, which the *Ieſuites* report, to haue done verie much good to the Chriſtian Common-wealth, in the reformation and amendment of their former wicked liues. As for my part, I could neuer ſee ſuch reformation among them. For I haue ſeene in *Rome* it ſelfe, where *Ignatius* liued many yeeres, and where the *Ieſuites* haue eight Colledges, and are more in number than 500 perſons (in the ſpace of three months that I liued there) more wickednesſe committed, than can be credibly believed, to haue been done in *Sodome*, in many yeeres. And that this is true, I referre my ſelfe to the cenſure and report of any indifferent *Trauailer*, that hath been there. I omit to ſpeake, how well the *Ieſuites* haue reformed all other *Italians*, *Spaniards*, *Portugals*, *French*, *Bauarians*, and other Nations, among whom they dwell, and with whom they doe daily conuerſe. Hath the preaching, inſtructions, admonition, reproofes, or good examples of theſe holy Fathers, made theſe Nations better? I doe likewiſe appeale vnto thoſe Merchants, and Gentlemen, that haue been in thoſe parts, if the *Turkes* themſelues (who confeſſe not *Chriſt*) are not (in ſome ſort) more morally honeſt, in their liues, conuerſations, and dealings, than the moſt part of thoſe *Papiſts* are. But let vs proceed, and I will tell you a merrie fable of halting *Ignatius*,

Idem ibid. c. 8.

taken likewise out of the Historie of his life, which was thus.

Lib. 1. c. 10. Primaria quadam atque honestissima matrona Isabella Rossella, &c.

A noble honest Matron, whose name was Isabella Rossella, *being in a certaine Church* (but he forgot to name the Church, and where the Gentlewoman dwelt) *where* Ignatius *preached, whom she heard verie attentiuely, and in the end obseruing the holy man (who sat vpon a paire of staires among a companie of Boyes) more circumspectly; she beheld him wonderfully transfigured, so that his head and face did shine, like the Sunne, in its glorie, hauing a cirkle about his head like the beames of the Sunne; insomuch, that her heart did burne within her in beholding the holy man, vnto whom she was then about to speake; but yet she dissembled for the present, by reason of the time and place* (she did very wisely, and therein I commend her wit.) *But when the Sermon was ended, she repaired home, and related all that she had seene in the Church vnto her husband (who was a right noble Gentleman, but blind and requested him to send presently for the Saint, and to cause him to be brought thither. Who being come, and hauing dined with them, began to instruct and exhort them to liue vertuously and godly, to the end to obtaine that blessed life prepared in Heauen for the godly, insomuch, that he inflamed the hearts of all the companie, to imbrace pietie and vertue, and to forsake and abandon their former wicked liues.* Here one might suspect some priuate sinister dealing betweene *Isabella* and *Ignatius*, had not the good Saint formerly vowed chastitie. But I thinke that this Iesuiticall fable was borrowed out of *Titus Liuius*, the which, for the contentment of the Reader, I haue here inserted. *Puero dormienti cui Seruio Tullio nomen fuit caput arsisse ferunt multorum in conspectu. Plurimo igitur clamore inde ad tantæ rei miraculum orto excitum regem, & cum quidam familiarium aquam ad restinguendum ferret, ab regina retentum, sedatoq; iam tumultu mouerit vetuisse puerum, donec sua sponte experectus esset, mox cum somno & flamam abiisse. Tum adducto secretum viro, Tanquil, vides ne*

Ribadeneira the *Iesuit* saith that this Gentlewoman told him this miracle in *Rome. Ergo,* we must believe it to be true.

Lib. 1. Decad. 1

tum

tum puerum hunc (inquit) quem humili cultu educamus? Scire licet hunc quondam rebus nostris dubijs lumen futurum præsidiumq; regiæ afflictæ: proinde materiem ingentis publici priuatiq; decoris omni indulgentia nostra nutriamus that is to say: A young lad whose name was *Seruius Tullius*, as he lay asleepe, in the sight of many persons had his head all on a light fire. And vpon the cry rayſed, at the wondring of so great a matter, the King arose, and when one of his houshold seruants brought water to quench the flame, he was by *Tanaquil* (the Queene) stayed. And after that the stirre was somewhat appeased, she forbad the Boy to be disquieted, vntill such time as he awoke of himselfe. And within a while, as the sleepe departed, the blaze went out and vanished away. Then, *Tanaquil* the Queene, taking her husband aside into a secret roome, spake vnto him in this manner: See you this Boy (said she) whom we so homely keepe, and in so poore and meane estate bring vp? Wot well this, and know for a certaine, that he will be one day a light, to direct vs in all our dangerous and doubtfull affaires: He will be the chiefe pillar and succour of the afflicted state of the Kings House. Let vs therefore cherish and foster him with all kindnesse and indulgence, as the subiect matter of so great a publike and priuate ornament. Whereby you may see, that although this strange transfiguration of *Ignatius*, and that stupendious wonder or miracle of *Seruius* be very like; yet there is some difference betweene them, which is not (as I thinke) without some hidden secret mysterie; for that which happened vnto *Seruius*, was at such time, as he slept, which (perhaps) might be by some *physicall* reason; but vnto *Ignatius* when he was awake, contrarie to all naturall reason. The flame, or blaze that seemed to burne *Seruius* his head, was seene of many; but that of *Ignatius*, of one woman, and in a Sermon, where none but her selfe was present; or at least-wise, none but she, so happy as to see that great

miracle. I could wish that *Ignatius* had beene saluted and honored by his *Isabella*, as *Seruius* was by Queene *Tanaquil*. *Erige te Deosq́, duces sequere, qui clarum hoc foré caput diuino quondam circumfuso igni portenderunt. Nunc tè cælistis illa excitet flamma:* that is to say: *Take a good heart therefore, and arme thy selfe, and follow the guidance and direction of the Gods, who haue long since by a diuine and heauenly flame, burning about thy head, foreshewed that one day it should be highly aduanced. Now let the heauenly blaze rayse thee vp.*

Or, it may be, the *Iesuites* dreamed of that fable of *Virgil* writing of *Iulus* the Sonne of *Æneas*.

Æneid. lib. 2.

Talia vociferans gemitu tectum omne replebat.
Cum subitum dictumq́, oritur mirabile monstrum,
Namq́ manus inter mœstorumq́ ora parentum
Ecce leuis summo de vertice visus Iuli
Fundere lumen apex, tactuq́ innoxia molli
Lambere flamma comas, & circum tempora pasci.
Nos pauidi trepidare metu, crinemq́ flagrantem
Excutere, & sanctos restinguere fontibus ignes.

For suddenly a wonder great befell,
Before vs all, as most men knowes it well:
From out *Ascanius* head a flame full bright,
Appeares forth-with most strange in each mans sight;
And harmelesse licks his lockes, on which it fed;
Which we (for feare, being almost stroken dead)
Gan to shake off; and then in all great hast,
On the same flame, cold water straight did cast.

Vita S. Ignatij lib. 1. cap. 7.

From Monserrat *he went vnto a Towne neere-by called* Monresa, *and tooke vp his lodging there in the Hospitall of* St Lucie (for it seemes he liked not his entertainment in the Abbey of *Monserrat*) *where he lay* (as they say) *in a Caue, like a* Cynick, *and began*, forsooth, *to bring forth worthy fruits of repentance; leading a verie poore austere life,*

life, among poore abiect people, whom he daily ſerued, euen in the baſeſt employments; *nay* (ſauing your reuerence) *he ſucked with his mouth the matter or corruption out of poore mens ſores and vlcers*; *yea, he, and his Diſciples* (eſpecially *Francis Xauier*) *did the like at* Venice, *and other places*, if all be true that the *Ieſuites* ſay. Now I would haue all Noblemen, Knights, and Gentlemen, at whoſe Tables theſe *Ieſuites* doe often ſit; and eſpecially, all you worthy *coolapſed Ladyes, Gentlewomen*, and prettie *Chamber-maids*, that doe ſometimes beſtow a kiſſe of *charitie* vpon theſe *holy fathers*, to take notice, what foule mouth companions theſe *Ignatians* are, who play the dogges to licke poore mens ſores, if all be true that they haue written of this their limping Patron, and his Diſciples. We read indeed, that dogges lickt *Lazarus* his ſores: But now men (if it be lawfull to call *Ieſuites* men, but rather *Monſters*, puſt vp with filthineſſe and hypocriſie) doe play the Dogges. Moreouer, if *Ignatius* did ſo, which I doe not beliue, why doe not the *Ieſuites* doe the like, and therein imitate their Patron and Founder: For all the world knowes, that they liue in faire ſumptuous Colledges, well cloathed, fare daintily, repoſe vpon ſoft beds of downe, and ſurfeit (as it were) vpon all the pleaſures that the world can afoord, more like Kings and Princes than Religious men, that haue abandoned and forſaken the world, as they moſt falſely and impudently bragge, of purpoſe to cheat the ignorant vulgar of their money, to maintaine their Satanicall pride, and ambition. And withall, the *Ieſuites* now adayes doe vſe to conuerſe with Kings, Princes, Lords, Ladyes, Gentlemen, Gentlewomen, and rich Merchants; and ſcorne to be familiar with poore ſicke and impotent people, were they neuer ſo honeſt, vertuous, or religious; much more to ſerue them, in ſuch baſe employments, as *Ignatius* and *Xauier* did by their owne report.

Well, this Spaniſh Souldier, hauing (as they ſay) *exer-*

ciſed

ciſed himſelfe a while (I believe it was not verie long) *in that Schoole of Penance, repaired to* Rome, *in the yeere* 1523, *from whence hauing obtained the Popes bleſſing* (which was ſcarce worth a rotten Apple) *vpon Eaſter day, he went to* Venice, *and thence to* Hieruſalem. *But hauing viſited thoſe holy places, being afraid that he could not conueniently ſtay there, and employ his Talent in that Prouince, in the ſaluation of Soules* (Alas good man, he knew full well that the *Turke* would not permit an ambitious vſurping *Spaniard* to build his neſt there) *he returned backe towards* Spaine, *being then* 30 *yeeres of age. And being arriued at* Barcelona, *he began to learne his Grammar: Afterwards he ſtudied* Philoſophy, *and* Diuinitie *at* Alcala, *or* Complutum, *for the ſpace of a yeere and a halfe* (ô great Ἀθεολόγος!) *And laſtly, he renewed all thoſe ſtudyes at* Paris *in* France, *liuing all this time by almes.*

Pope Idrian.

Vita S. Ignatij And the liues of Saints by M. *Kinſman.*

By this, it ſeemes, that he was either an extraordinarie proficient, or elſe but a verie weake Scholler; hauing begun ſo late, and ſpent no more time in ſtudy. But I thinke he learned of ſome poore Scholler to read *Latine*, to be the more able to take orders of *Prieſthood:* for if a *Prieſt* can but mumble the *Maſſe*, it is no matter, whether he can vnderſtand it or no: for there are more then 10000 *Maſſe-Prieſts* in *Spaine, Italy, France*, and other Popiſh Countreys, that cannot vnderſtand the *Maſſe*, or ſpeake *Latine*, no better than poore ſimple *Robin*, that haunts the morning *Lectures* at St *Antoline* in *London*. And to giue you an inſtance of one, I knew a rich fellow at *Valladolid* in *Spaine*, a *Maſon* by Trade, that had a great deſire to be a *Franciſcan Frier:* but becauſe he could not be admitted into their Order, in the qualitie or degree of a *Father*, that is to ſay, to be a *Maſſe-Prieſt*, vnleſſe he could either vnderſtand *Latine*, or at leaſt-wiſe read it; albeit he had a great eſtate to beſtow vpon the *Couent*. And to be a Lay-brother, he (like a proud *Spaniard*) ſcorned; for he would be a *God-maker*,

God-maker, or elſe a plaine *Maſon*, the which (indeed) of the two, was the honeſter vocation. This man (I ſay) being one of my familiar acquaintance, and dwelling neare vnto my lodging, offered to giue me 20. crownes, which is 5. li. 10. s. in Engliſh money, to teach him to read *Latine*, but eſpecially the *Maſſe*. But becauſe that I would not haue any doings, or hand in their *Idolatry*, or if you will, *Artolatry*, I excuſed my ſelfe, ſaying, that I had no ſpare time, and withall, that I was to depart verie ſhortly towards *Italy*. Whereupon he repaired to one *Henry Almond*, a *Lancaſhiere* man, who had been a ſtudent in the *Engliſh Colledge* there, and for ſome ſmall fault expuls'd the Colledge, and at that time had no other meanes to maintaine himſelfe, but to worke as a day-labourer. This *Henry Almond*, did this *Maſon* verie earneſtly ſolicite, to make him a *Latine-Aſſe*, or if you will, to teach him to read *Latine*: But the poore man, fearing that he could neuer be able to performe the matter, it being a thing ſo difficult, to teach an old man to read *Latine*, truly, and diſtinctly, refuſed to vndertake the charge. Neuertheleſſe, by one meanes or other, he learned to mumble a *Maſſe*, and was made *Prieſt*, and receiued into the greaſie and lazie habit, and order of good St *Francis*: For at my next returne into *Spaine*, being two yeeres after, and in the yeere 1608, I ſaw this *Maſon* in his *Gray-Friers-Frocke*, with a bald pate, looking ſo grauely, as if he had bin a *Cathederatico de Salamanca*: Yea, euerie man that had not formerly knowne him, would haue imagined him to be ſome graue *Doctor*, or another *Bonauentura*. But once againe to our *Spaniſh* Souldier.

Ignatius being at Paris *came acquainted with ſome other poore Schollers* (as ſuperſtitious as himſelfe) *whom he perſwaded to the ſame courſe of life, as he was of* (that is an Hypocrite, an Impoſtor, a fooliſh vaine ſuperſtitious fellow, and a wicked Idolater) *and there they made a vow* (or if you will, a coniuration) *that when their ſtudies*

were ended, they should goe to Hierusalem, *and there giue themselues wholly to the saluation of Soules, by preaching, and teaching, &c.* Here I might demand a question of the *Iesuites*, vnto whom should *Ignatius* and his fellows preach? Vnto the *Sarazins, Arabians, Turkes*, and other Nations that inhabited *Palestina?* That could not be; for *Ignatius* and his disciples vnderstood not their Languages, neither was he, or his disciples (being poore fellowes, that spent more time in begging, from doore to doore (as the *Iesuites* themselues confesse) than in studying, so well learned, as to preach the Gospel. But, it may be, they could in their owne vulgar Language relate a fable out of the *Popes Legenda* (or if you will, *Lugenda*) *Sanctorum*, their lying Legends, or Legend of Lyes. And as for the saluation of Soules, I doe verily beleeue, that was the least thing that either *Ignatius*, or his fellow Students euer dreamed of. Neuertheless, there was a verie wise *proviso* in their vow; *viz. that if within the space of a yeere, they could not haue opportunitie to sayle to* Hierusalem, *or being come thither, should not be permitted to stay there* (I commend their prouidence) *that then, as being absolued from their said vows, they should goe to* Rome, *and there present their seruice vnto the* Pope, *for the spirituall* (I might well say spitefull) *helpe of their neighbours.*

See *Kinesman* his life of Saints. *in Vita Ignatij.*

But *Ignatius within a while after* (it is like with ouermuch studying or discipline) *fell sicke of a grieuous disease of the stomach* (I thinke it was *equiuocation, euasion, mentall reseruation, secret interpretation, superstition, hypocrisie, idolatry, murdering of Princes*, or the like: for these diseases doe alwaies accompanie the *Iesuites*, as a dogge doeth a Butcher) *and therefore by the appointment of his Phisitians, and the aduise of his companions, he returned into* Spaine, *in the yeare* 1535; *where he liued in a Hospitall of* St Marie Magdalene, *for the space of three months, begging his bread from doore to doore; and seruing the poore sicke folkes*, both which his spirituall Babes the

Iesuites,

Iesuites now scorne to doe. *From thence (hauing recouered his health) he trotted to* Venice, *where his disciples, whom he left at* Paris, *met him. The first were* Peter Faber, *and* Francis Xauier. This *Faber* was his first Disciple, whom he instructed (as heretofore *Pythagoras* did his Disciples) to examine his conscience daily, and to say: Πῦ παρέβεν, τί δ' ἔρεξα, τί μοὶ δέον οὐκ ἐτελέσθη; and withall, to wash away all his former sinnes, by a generall confession; and lastly, euerie eight day to communicate, or receiue the Sacrament. Vnto these two were added *Iames Laynes*, a young youth, *Alfonsus Salmeron, Simon Rodricus*, & *Nicolas Babadilla*, in all seauen, equalizing the number of the Planets, or wandring Starres. This number the *Pythagorians* heretofore called σεπτάδα, for ἑπτάδα, to signifie how venerable these Fathers were. And therefore, as a verie reuerend man saith, *Inter alia huius numeri nomina etiam numeratur* παρθένος, *mysticum votum virginitatis indicans*) all these vowed wilfull pouertie, or to say more properly, to possesse all things in common, and to goe to *Hierusalem*, if they could, if not, to present their seruice vnto the *Popes* worship. But would you know what kind of seruice that was, which those wandring Starres would present vnto the *Pope*, haue patience but a little, and I will relate vnto you anon the truth.

In *Venice* (say they) this limping *Patriarch Ignatius* vowed perpetuall chastitie (a rare guift, I promise you, and as seldome seene in a *Iesuite, Monke, Frier, Priest, Nunne*, or any of the *Romish Clergie*, or *Votaries*, as a blacke Swan, or an *English Phœnix*) and receiued orders of *Priesthood*, at the hands of one *Verall*, which was then Archbishop of *Rosan*, being then there the *Popes Legat*, and afterwards *Cardinall* of *Rome*. This Archbishop, or Cardinall, was (as it seemes) by his name a *French* man; for *Verole*, or *la Verole*, is a great name in *France*, and verie well acquainted with most of the best men in that Kingdome. In the end, the time of the yeere being

The French disease.

past, that they could not goe to *Hierusalem*, and therefore their voyage hindred; by reason that there was then warres, betweene the *Turkes* and the *Venetians*, *Ignatius*, and his companie came to *Rome*, in the beginning of the yeere 1537, where being entertained by one *Quirinus Garzonius* a *Romane*, they lodged in a certaine Farme, or House of his, at the foot of the Hill *Pincius*. Now you must vnderstand, that *Ignatius* had entertained three more disciples, *vt iam* (as one saith) *patrum δεκὰς fieret: qui numerus olim vocatus Atlas, in quo etiam mysticum latet. Sic enim fulciunt papatum Iesuitæ, vt vertice supposito sydera fulcit Atlas. Etiam vocarunt hunc numerum, ἀναγκεν καὶ πίστιν.* To signifie, that *Iesuites* should compell men by force, to be *Romish Cacoleekes*. These three holy disciples, were *Claudius Iaius*, *Iohannes Codurius*, and *Paschasius Bratus*.

Ignatius hauing (as you haue heard) a competent number of disciples, repaired vnto the *Pope*, and offered his holinesse, his (and his companions) seruice, to be commanded and employed at his pleasure. *Their seruice was to defend and maintaine Idolatry, Artolatry (or worshipping of a peece of bread for God) Superstition, Heresie, to murder Kings and Princes, to withdraw their Subiects from their due alleageance, to stirre, moue and raise warrs, commotions, and tumults, among Christians, to put all the world in a compustiou, to rayse and aduance the Spanish Monarchie, to equiuocate and falsie their oaths and faiths, to extoll the* Hierarchy *of* Rome, *to maintaine the* Pope *to be* Christs *Vicar, and to haue temporall Iurisdiction ouer Kings and Princes; and in summe, to perpetrate all manner of impieties.*

The Pope (being as I suppose) aduised by his euill spirit, what a fit member and strong pillar this metamorphozed *Iberian* creature *Ignatius*, and his future societie would proue to vphold his tottering Antichristian kingdome, whose foundation was then battered and shaken, by *Doctor Martin Luther*, *M. Caluin*, and

other

other stout Christian souldiers, and Champions. And withall the deuill perceiuing what great Innouators *Ignatius*, and his desciples would be, yea such fit instruments for the aduancement and increase of his infernall dominion, putting to his helping hands) presently embraced him as his sweetest babe, layd his pawes vpon his bald-pate, gaue him his blessing and confirmed his order in the yeare of our Lord God 1540 which was afterwards likewise confirmed by other Popes, and by the councell of *Trent*. But before I proceed any further, I will briefly relate vnto you by what Popes this order or society of the *Iesuites* was confirmed, and what manner of men they were, to the end, the liues and conuersations, as well of the *Founder* or *Institutor* of the order; as also of those by whom it was allowed and confirmed, being apparantly knowne, the societie or order of the *Iesuites* may bee so much the more, or the lesse honoured and esteemed. To come therefore to the matter, you shall vnderstand, that this disordered order of the *Iesuites* whom all the world doth now so much admire at, was confirmed by Pope *Paul* the third in the yeare 1540 as I said before. If any man be desirous to know what manner of man this Pope was, I would intreat him to peruse the histories of *Sleidan*, *Vergerius*, and *Balæus*, being all, men of good name and fame, and very sufficient witnesses. Thus they write of him. *Paulus tertius Patria Romanus Alexander farnesius antea appellatus & Cardinalis, Episcopus Hostiensis senio fere confectus Clementi Septimo successit. Hic in Astrologia & diuinatione illa præcipue, quæ malorum dæmonum adiutorio fit, primas obtinuit, multa miracula inuenis fecit, & sororem suam Iuliam farnesiam Alexandro Sexto optimo & pio admodum Pontifici ad vsum venereum pro rubro galero dedit, &c.* *Paul* the third a *Romane* borne, formerly called *Alexander Farnesius*, *Cardinall and Bysshop of Hostia*, being growen farre in yeares, succeeded *Pope Clement* the seauenth.

Ribaden. *in Vita Ignatij. l. 2. cap. 17.*

This man exceeded all others in *Astrologie* and that diuination, which is done by the ayde and helpe of euill spirits, being young he did many strange and wonderfull things: he gaue his owne sister *Iulia Farnesia to Alexander* the sixt, a very good pious *Pope*, to be his Whoore or Concubine, for a Cardinalles hat. Hauing obtained the papacie, omitting to speake of the Confirmation of the *Iesuites* order, that now inuention of Religion, he deuised an other peculiar ornament (forsooth) very necessary for the worship of God. And therefore to gratifie (or rather enchaunt) a certaine noble matrone he did Consecrate with his papall benediction, a little wooden globe, which he admonished her to carry tyde with a string about her neck, as a present remedie against diuers euils, and molestations. ô *stupendious mysterie!* It would be an endles labour for me to recyte vnto you all the vertues of this holy vicare of Sathan. Neuertheless I will relate vnto you some few out of many, that the world may take notice, how godly and chast those are whom the Papists with wide mouthes, do so impudently bragge to bee Saint *Peters* succeessors and *Christs Vicars* on earth. This *Paul* the third was an *Astrologer*, a *Magitian*, a *Sooth-sayer*, and a *Witch*: *Dionysius Seruita* a great *Geometritian* was by him, for his extraordinary skill in that Art, created afterwards a *Cardinall*: *Gaiericus Lusitanus*, *Cecius* and one *Marcellus* all famous *Necromancers*, were his intimate familiar friends, whom he imployed to search out and learne in their *horoscops*, *aspects*, and the *celestiall houses*, his owne, and his bastards, fates or future fortunes. He gaue his owne sister, *Iulia Farnesia* (as I said before) to *Roderico de Burgia* a *Spaniard* being then Pope and called by the name of *Alexander* the sixt, to be deflowred, for to be made *Cardinall* and *Bishop* of *Hostia*. Hee most shamefully poysoned his owne Mother, and Nephew, or brothers sonne, because he might enioy

all

all the inheritance of the family of the *Farneſy*. His other ſiſter, whome hee perceiued to immitate her kindred too much in Carnall luſt and Concupiſcence, he cauſed to be poyſoned. When he was *Legat* in the Prouince of *Ancona* vnder Pope *Iulius* the ſecond, hee got a young noble Gentlewoman with child, promiſing her mariage, ſhe not knowing him, but imagining him to be ſome nobleman, as he profeſſed himſelfe to be, by whom he had his firſt begotten ſonne *Peter Aloyſius* that infamous *Sodomite*. *Nicolas Quercaus* vpon a time finding him a bed with his wife *Laura Farneſia* (being Pope *Pauls* owne Neece) gaue him ſuch a wound with a dagger, that ſtucke by him to his dying day. He poyſoned his ſonne in law *Boſius Forza*, that he might more freely, carnally vſe his owne daughter *Conſtantia Farneſia*. I am aſhamed to repeate any more of his wickedneſſe. But ſo much haue I taken and gathered out of diuers hyſtoriographers being men worthy of credit, whereby it may appeare, what a vile wicked wretch Pope *Paul* the third was, that firſt approued and confirmed the prophane ſect or ſociety of the *Ieſuites*. If any man be deſirous to know more of his life, let him read thoſe former Authors. At that time one *Bartholomeus Guidicionius* a very learned godly man (as the *Ieſuites* themſelues are conſtrained to confeſſe) who in thoſe dayes of darkeneſſe and ſuperſtition ſaw many things, approued not of the continuall multiplication and encreaſe of new ſects or orders of *Monks*, *Fryers*, and *Nunnes*, fore-ſeeing by experience, that no good was like to proceed from thoſe new orders, but that they were rather inſtituted, to eſtabliſh ſuperſtition, to confirme idolatry, and to deforme (rather than reforme) the Church, with their auarice, luſt and wickedneſſe, this man (I ſay) did oppoſe *Ignatius* and his inſociable ſocietie. But (alas) the authority of this one man, could not preuaile or reſiſt the deſignes of our *Spaniſh* Souldier, who had many friends to take his part. *Ig-*

In vita Ignatij l. 2. cap. 17

Ignatius hauing his order confirmed, called himselfe and his Companions, The *societie of Iesus*, or *Patres societatis Iesu*, fathers of the societie of *Iesus*. And the reason was, (as the *Iesuites* report) *because as our Lord* Iesus (*being the Sauiour of our soules*) *from the time of his nativity into the world, vnto his death, neuer deals in any other businesse, than in that, which concerned our saluation: so the life of Ignatius was wholy bestowed about the saving of soules: The lyfe of Iesus was manyfested in his miracles, and* Ignatius *was transformed into him; whose name the Iesuites beare.* *Serm. Valderam. pag. 10.*

Againe as this limping Saint was going to Rome *to procure the approbation of his order, and much perplexed in minde about that which should befall him there, Iesus appeared vnto him, carrying a Crosse on his shoulders; and at the same time God the Father appeared likewise vnto him, and recommended him and his new sect vnto his Sonne, who promised to be propitious and fauourable vnto him at* Rome. *And* Valderama *inferres, that vpon his arrivall at* Rome, *the Pope hauing well viewed and considered* Ignatius *his hands, he found them all printed with the name of* Iesus; *where vpon he said,* digitus dei hîc est, *the finger of God is in these hands. And therefore* (saith he) *these words confirmed and fortified the holy man* Ignatius; *and gaue him occasion, to name his company, The Societie of Iesus.* *Maphaus & Ribad. in vita Ignatij. l. 2. c. 11.* *Serm. Valder.*

ô horrible blasphemies! No man euer with mortall eyes saw God, no not *Moyses* the seruant of the Lord, could see but the hinder part of his glory, albeit he desired very earnestly to see him, and yet he was faine to be put into the clift of a rocke, and the hand of God to couer him, while God passed by, lest he should dye. But it seemes *Ignatius* had Eagles eyes, that he could behold God face to face, or else hee had the benefit of those *spectacles*, wherewith Pope *Gregorie* and *Beda* did discerne so distinctly the soules of their friends, when they were deliuered from their bodies: and sometimes the soules of such men, as they knew not by sight, and sometimes those that neuer were Exod. 33. 20, 21, 23.

were in the world, and yet they could diſtinguiſh them flying into heauen, or conuerſing with mortall men. And that Pope *Gregorie* and *Beda* ſaw thoſe ſoules, and *Ignatius* the bleſſed *Deietie*, and other ſoules of his ſocietie, I will proue to be as true, as *Couentrie* Croſſe ſaw the *Queene*. And whereas they ſay that Pope *Paul* the third, ſaw by the inſpiration of the holy Ghoſt, *Ignatius* his hands printed with the name of *Ieſus*, and ſaid that the finger of God was in thoſe hands: I would faine know how that wicked, vngodly and inceſtnous man, came to know the ſpirit of God, which neuer enters into ſuch a prophane ſoule as his was. Howbeit all good *Romiſh* Catholicks muſt beleeue, that the *Ieſuites* according to the opinion of Pope *Paul* the third, haue the ſpirit of God. I, for my part, do beleeue that they haue rather the ſpirit of their father the diuell. Afterwards *Ignatius* (fearing (as it ſeemes) ſome future diſaſters) got his order to be confirmed againe by the ſame Pope *Paul* the third, in the yeare 1543. with full power and authority, to encreaſe the number as well of his family, as alſo of his Colledges, Seminaries, and other religious houſes: for at the firſt they were enioyned, not to exceed the number of threeſcore Fellowes, and to haue but very few Colledges. And beſides, the Popes holineſſe, gaue him and his ſocietie many Imunities, priuiledges, pardons, graces and indulgences. Good God! what ſhifting, ſhuffling, and cheating, was there betweene the Pope and the *Ieſuites?* whom hee had by this time found to bee ſent vnto him from the Prince of darkeneſſe, to be the onely ſupporters of his declyning Antichriſtian kingdome.

The *Ieſuites* afterwards for the greater honour and dignitie of their order and ſocietie, would haue the ſame confirm'd againe by Pope *Iulius* the third: But of what credit or authority that confirmation is among honeſt men, the Reader may perceiue by an abſtract,

which I haue collected out of those former hystoriographers works, who wrot the life of *Paul* the third.

vita Ignatij.l.3.c.21.

Iulius *the third borne at* Aretio, *formerly called* Iohannes Maria de Monte, *being Byshop of* Præneste, *was created Pope; when he was Cardinall he was sent, by reason of his melancholy disposition, and hatred of the truth, as Legat and President from Pope* Paul *the third to the Councell of* Trent: *but when he came to sit in the chaire of pestilence, he celebrated (for lucre sake) a generall* Iubile. *He fed very willingly on partidges, peacocks and porcke; and in his old age, being troubled with the gout, lined more like a hogg than a man. The onely men that he promoted, were the veriest scumme and dregges of the Common wealth; of which number,* Innocentius *his* Ganymæde *was one, whom hee made Cardinall. But vpon a time being demanded by some of his other Cardinals, what good parts or qualities, he saw in that youth worthy the dignity of a purple robe or Cardinall? What did you see (said he) in me worthy of the Popedome or Papacie.*

While the Cardinalles were in the Conclaue, discussing and consulting about the election of this Pope Iulius, *there were letters intercepted, which one* Camillus Oliuus, *one of the* Cardinall *of* Mantuaes *seruants, is reported to haue written vnto one* Hanibal Continus *a friend of his, dated the 26 of Ianuary, together with certaine verses written in the* Italian *tongue, wherein hee shewed his Sodomiticall affection, and diabolicall desire being absent, in such shamelesse and beastly words, that no Christian can, without offending God, recite them.* Those that saw either the letters, or the copy of them, haue protested to haue neuer seene a more absurd and wicked writing. More could I relate vnto of this wicked Pope, but modestie bids me forbeare, for feare of offendiug God, and your chast eares, and gentle patience.

Afterwards this wicked and superstitious society of the *Iesuites* was againe likewise confirmed by Pope *Gregory* the 13 and indowed with many graces, pardons,

dons, and priuiledges, according to the aprobations and confirmations of Pope *Paul* the third, and *Iulius* the third. And yet this proud vpſtart ſociety was declared by Pope *Pius Quintus* to bee of the number of the *Mendicant* or *Begging Friers*; which title the *Ieſuites* ſtomacks cannot digeſt or brooke. For, as farre as I can conceiue, they will not be of the number or catalogue of the begging Friers, but rather of the cheating Friers, as indeed they are all. Moreouer, theſe vnſanctified Fathers, of the *Ieſuites* are immediately ſubiects onely vnto the ſea of *Rome*, and free and exempt from the iuriſdiction, authority, ſentence, or command of any other Ordinarie, Delegate, Iudge or Magiſtrate whatſoeuer. And withall his holineſſe, and many of his predeceſſors, haue decreed that the inſtitutions, and doctrine of the *Ieſuites*, muſt not be oppugn'd or contradicted directly or indirectly, no, not by way of diſputation, or otherwiſe. For *Ignatius* and thoſe his firſt Companions did very wiſely (as foreſeeing the future danger) prouide that none ſhould moleſt or trouble the reſt and peace of that holy ſociety, by any curious ſearch or enqniry into the doctrine, decree, or authority of the Popes holyneſſe, or their confirmation of the holy order of *Ignatius*. And therefore what ſecurity hath any King or Prince in the world? or to ſay more properly, what reaſon haue they to permit theſe copeſmates, (I meane the *Ieſuites*) to lurke within their territories or dominions, ſeeing they haue vowed and bequeathed themſelues, bodies and ſoules, as loyall ſubiects to the *Pope*? and are therefore freed and exempted from al temporal & Eccleſiaſticall iuriſdiction, ſentence, cenſure or authority whatſoeuer. I wonder why any King, Prince, or Common wealth, (except the Pope, and his eldeſt and beſt babe, the King of *Spaine*) will permit theſe *Romane* ſpaniolized furrets to abide in their dominions.

Rebad. in vita Ignatij. l. 3. cap. 23.

To be briefe, this *Ignatian* ſocietie hath beene like-

wise confirmed by the *Councell* (or if you will by that Antichristian Synod) of *Trent*. Who they were that sate in that Councell, I neede not to relate: for euery man of vnderstanding knowes well, that those which bare the sway there, were none but a few *Italian* and *Spanish* Byshops, and such as were the Popes owne creatures, and men (for the most part) partiall, and of little learning, and lesse religion or honesty. Where you may see what reuerend and godly men those were, that approued and confirmed the order or society of the *Iesuites*.

Ignatius hauing his order confirmed as you haue seene, wrot his Disciples their rules or constitutions, and many other godly bookes, whereof the world is not worthy to haue the sight; or else the *Iesuites* are a shamed to publish them: howbeit, I hope, that some of those good fathers, will ere it be long, compose a booke of some spirituall exercise, (in meere dispite of their aduersaries, who cry out with open mouths, for the sight of these bookes) and then father it vpon their halting Patron.

In a word, this insociable society was within a short time dispersed (like so many Caterpillers, ouer the face of the earth; for (according to the old Prouerbe, euill weeds grow apace:) it is almost incredible to beleeue how they are multiplyed. They were many yeeres ago by their own bragges, 130010. in number that liued in Colledges and other places of residence, besides those that trot like the wandering starres here and there, or indeed like so many Vagabonds, vnder false and borrowed names, and in secular habits, because they would not be knowne to be of that wicked society, or rather coniuration, to the end they might the better bring their diuelish purposes and plots to effect; and yet all is done (were it neuer so wicked) *ad maiorem dei gloriam*, as they say. They haue in all parts of the world, 359. *Colledges*, wherein they

keepe

keepe *Schooles*: eighteene *Colledges of profeſſed Ieſuites*, which they call *domus profeſſæ*: 40. *Colledges* for their *Nouices*, which they call, *domus probationis*, or *houſes* of *Approbation* or tryall: eight *Seminaries* and 1010. *Reſidenciaries* of all which, towards the latter end of this Treatiſe I will preſent you a true Catalogue: in ſo much that they haue of Colledges and other houſes, in all 526. In the meane time, we will returne to ſuruey *Ignatius* his lying miracles, reported of him before and after his death.

This *Spaniſh* Saint *Ignatius* dyed at *Rome* (ſay they) the laſt day of Iuly, in the yeare of our Lord, 1556. being of the age of threeſcore and fiue yeares, and ſixteene yeeres after that, his order was confirmed by the Pope; at which time, the ſame was extended and ſpread almoſt ouer the whole world. For he left twelue *Prouinces* eſtabliſhed, to wit, *Portugall*, *Caſtile*, *Aragon*, *Andaluzia*, all *Italy*, (which comprehendeth *Lombardy* and *Tuſcan*) and likewiſe, *Naples* and *Sicily*, together with *Germany*, *Flanders*, *France*, *Braſile*, and the *Eaſt Indies*. In all which ſeuerall Countries were at that time, (as they ſay) about an hundred Colledges or houſes of the ſociety. Neuertheleſſe I thinke that the *Ieſuites* had not ſo many Colledges or houſes built in *Ignatius* his time; but wee muſt giue them leaue to lye, becauſe it is their trade and profeſſion. *Edward Kinſman*, in the life of *Ignatius*, page. 6.

His body was buried firſt in a low and humble Tombe, at the right ſide of the high altar, in his owne litle Church of our bleſſed Lady at *Rome*, and afterwards in the yeare 1587. it was ſolemnely tranſlated to the new and ſumptuous Church of the *Ieſuites* Colledge, there which they call *Caſa profeſſa*, which Cardinall *Alexander Farneſius* had then newly erected; and there placed in a vault, at the right hand of the high altar, where it is as yet, reuerenced with concourſe of people from all parts of the world, for the admirable life and ſanctitie of the Saint, and for the innumerable Idem ibid.

miracles that haue beene, and are daily wrought thereat by his interceſſion. So farre doth Mr. *Kineſman* write of this *Ignatius*. Now I beſeech you obſerue the trickes of the *Ieſuites*. His body lay in his owne little Church, form the yeare 1556. vntill the yeare 1587. which is one and thirty yeares, and then it was tranſlated to the *Caſa profeſſa* which *Cardinall Alexander Farneſius* had newly erected for the *Ieſuites*. That wicked Pope *Paul* the third, whoſe name alſo was *Alexander Farneſius*, of whom I haue formerly ſpoken, was the firſt that confirmed this impious ſect and inſociable ſociety of the *Ieſuites*: now another *Alexander Farneſius* a *Cardinall* of *Rome*, a wicked ſtirp of that ſtocke, builds theſe hypocrites a ſumptuous Colledge, whereby the world may perceiue, how much the *Ieſuites* are oblig'd to the family of the *Farneſij*. But why *Ignatius* was neuer touch'd or diſquieted, for the ſpace of thirty and one yeares, and then in the yeare 1587. and not at any other time, tranſlated to another place? euery man cannot conceiue the reaſon, becauſe there was a ſecret myſtery in that his tranſlation. For it is an ordinary thing with the holy fathers, the Popes, and Monks, Friers, and Ieſuites, that when they would haue any of their hypocrites Canoniz'd Saints, not to make any brute or rumour of his life or holyneſſe, for many yeares after his death, no not (moſt commonly) as long as their is any liuing that knew him; becauſe that none ſhould ſpeake againſt him: for if the Pope had ſanctified *Ignatius* preſently after his death, it may bee *Bartholomeus Guidiccionius*, of whom I formerly ſpake; and many others would haue oppoſed themſelues againſt his Canonization. Yea the faigned miracles, which they now father vpon *Ignatius*, would haue then beene found to be meere falſhood, if they had beene then publiſhed, while thoſe perſons liued, whom they now report to be ſo miraculouſly holpen by him, and vpon his

his interceſſion: nay, if the truth were knowne, many of thoſe perſons were neuer in *rerum natura*. But the Pope is wiſe enough for his owne profit & credit: for that tranſlation of *Ignatius*, was a true ſign of his future exaltation among the Popiſh Saints, as it proued afterwards: and withall the *Ieſuites* were the next yeere following, which was 1588. to attempt great matters, eſpecially in inuading and conquering of *England*, with their *Spaniſh* inuincible *Armada*, which they hoped (by the helpe and interceſſion of their *Spaniſh* ſouldier *Ignatius*, to bring once againe into their *Babylonian* thraldome and ſlauery.

His body was laid in a vault in the *Ieſuites* new ſumptuous Church at *Rome*; But (if that bee true, which a Dominicane Frier preach'd in a ſermon,) *his ſoule, together with the ſoules, of all the reſt of the Ieſuites, when they departe out of this world, are tranſlated or carried into a vault, which is vnder hell, where the* Ieſuites *are by themſelues: for they came galloping ſo faſt into hell, and grew to be ſo many, that* Lucifer *was afraid, that they would haue betrayed his kingdome vnto the* Spaniards, *and therefore by the aduiſe of his priuie Counſell they were placed there, in that lowermoſt region of his infernall monarchy, being very narrowly ſearch'd (at their firſt arriuall there) for feare they ſhould ſecretly conuey any Gun-powder with them, to blow him and his Angels vp, as they would haue done King* Iames, *and the Parliament houſe in* England, in the yeere, 1605.

The holy man *Ignatius*, being thus ſolemnely tranſlated, form a little poore Church, to this faire and ſumptuous place, *was afterwards* (ſaith Mr. *Kineſman*) *by reaſon of the great miracles which were wrought by him* (I thinke, among the *Antipodes*, or in *terra incognita*, in ſome vnknowne region) *and at the interceſſion of many Chriſtian Kings and Princes*, (hee meanes the King of *Spaine*, and his confederates, *Beautified by Pope* Paul *the fifth, in the yeare of our Lord* 1613. *and his feaſt kept* *Ibid page. 30.*

ſo-

solmne, with great deuotion, with the concourse of people to the Colledge of the society of the Iesuites *through out all Christendome.* Marke I pray you, he was, *translated* to *Casa professa* the yeare before the *Spaniards* did intend, (through the helpe and counsell of the *Iesuites*) to inuade *England.* He was *beatified* or declared blessed, by that cursed and wicked sonne of perdition, some few yeares before Antechrist and his Confederates, and adherents began to persecute Christs Church in the *Voltaline, France, Bohemia,* the *Palatinate* and *Netherland.* And in the end, hee was *Canonized* a *Spanish* leather Saint, by blind Pope *Gregorie* the 15. in the yeere 1622 when the *Spaniard* and the other *Austrian Vulture, Ferdinando,* the Emperour, had by the diuelish plots counsell and assistance of the *Iesuites* brought all the *Voltaline, Bohemia,* and the *Palatinate,* with the neighbouring Countries vnder the slauish tyranny of *Spaine* and *Rome*; yea, after that they had perswaded the *French* King to destroy almost all the reformed Churches of *France,* and to spill their innocent blood, that set the crowne vpon his fathers head, whom they (inhumane and bloody Traitors) often attempted to murder, and in the end effected it. Presently after that they had gotten their limping patron, or founder of their halting sect or society, inserted in the Catalogue of the Popish Saints, followed these cruell warres and vtter ruyne, of the rest of *Germany, Pomerland* and *Holsteine;* where many thousands of men women and innocent Children hane lost their liues, by the onely meanes and procurement of these infernall *Locusts,* who call themselues fathers of the society of *Iesus*; whereby, you may see, how the *Translation, Beatification,* and *Canonization* of this wicked and hypocriticall *Ignatius* did portend and fore-shew some great disaster, and eminent future euils or troubles to the Church of God, nay, his very name hath been, and is ominous and fatall to all well gouern'd Common wealthes: now (saith Master

Maſter *Kineſman*) *Pope* Gregory *the* 15. *being aſſumpted to S.* Peters *chaire* (or rather to the ſeate of *Antichriſt*, that chaire of peſtilence) *and being alſo moued with the foreſaid miracles, which were innumeruble*, (they were none at all, and therefore could not be numbred) *and many new ones daily wrought*, (he meanes the taking of the *Voltaline*, and the *Palatinate*) *And being withall thereunto incited at the requeſt of* Ferdinando, *the Emperour*, Philip *the fourth King of* Spaine, Lewis *the* 13. *King of* France, Sigiſmond *King of* Poland, *the Archdukes of* Auſtria, *Dukes of* Bauaria, Sauoy, Florence, Parma, Mantua, *and others, he ſhas Canonized a Saint in* S^t^. Peters *Church at Rome, the* 12. *day of March* 1622. And muſt all theſe great Princes intercede vnto the Popes holineſſe to haue ſo good a pillar or member, as *Ignatius* was in his Antichriſtian Synagogue made a Saint? I wonder his holineſſe did not of his owne meere fatherly and Apoſtaticall motion, and deuotion to ſo good a man, as he was, giue him a caſt ouer the wall into his Conclaue of Saints, but that theſe great Princes muſt become ſutors vnto him. But alas, the truth is, the Pope would not grace the *Ieſuites* Author, or founder, vntill they had firſt greaſed him in the fiſt. And as for the Emperour and the King of *Spaine*, all the world knowes, it is beneficiall vnto them; for I think the Ieſuites haue already promiſed them, rather than they ſhall faile in their diueliſh proiects, which is to haue an *Auſtrian Vulture*, to bee ſole Monarch of the world, by their meanes, their holy Patron *Ignatius* will perſwade *Beelzebub* to ſend two or three Legions of deuils vnder his command and leading, to aſſiſt them in their ambitious deſignes. Hee was Canonized in S^t^. *Peters* Church at *Rome*, but M^r^. *Kineſman* doth not ſay, that it was ratified and confirmed in heauen; for a great *Doctor*, whom the Papiſts would haue to be one of their Religion ſaith: *multi honerantur pro ſanctis in terra, quorum anima cruciantur in*

infernis, that many are worshipped for Saints on earth, whose soules are tormented in hell: and Mr. *Kinesman* saith, that all which he hath written of the life of St. *Ignatius*, was taken out, and abstracted (for the most part) of the authenticall Relation made by *Cardinall de Monte*, in the Consistory before Pope *Gregory* the 15. on the ninth day of Ianuary 1622. a little before his Canonization, and by him translated into English. Admirable! Kings and Princes, and a Cardinall must intercead vnto the Pope, nay, the *Iesuites* must pay, before this lame souldier be sanctified. They pray the *Pope* to make *Ignatius* a *Saint*; and within a while after, the Pope and all they, are glad to pray vnto this new sanctified creature, to pray vnto God for them. Yea, they pray the the poore lame *French-Spanish* souldier, that they may be defended from all euill, and obtaine euerlasting life through his merits: for they do vse in their prayers to say, *por merita sancti patris Ignatij, propitius esto nobis domine*: Be mercifull vnto vs ô Lord for the merits sake of the holy father *Ignatius*. Herein the Pope that Canonized *Ignatius*, and also those Princes, that so earnestly sued and requested his holinesse to sanctifie him, may be fitly compar'd vnto an image maker, or a picture-drawer. They now adore and pray vnto him, who was Canoniz'd Saint by one of them, and at the earnest request and entreaty of the rest. The Image caruer or picture drawer, makes an image or picture for some Lord or Lady, or any other person, that will buy it, and afterwards, as well the maker, as the buyer do fall downe and worship it, yea, pray vnto it.

This holy Saint Ignatius *was* (as they say) *euer very precise and carefull to maintaine and hold the doctrine of the Church of* Rome, *as a true scholler of the Angelicall Doctor* Thomas Aquinas, *a Dominican Frier*, (for hee neuer cared for the Euangelicall Doctrine of Christ) *neuer giuig eare to any new fangled opinions*, (hee meanes the

the Goſpell) *eſpecially about the ſacred myſteries of our faith, which he ſo firmely beleeued* (ſaith M. Kineſman) *that he was wont to ſay. That although there were no Scriptures for his warrant, yet was hee ready with all his heart to ſuffer death in defence of the ſame faith; for God had imparted and reuealed ſo much vnto him, while he was at* Monreſa.

See M. *Kineſman*, ibid. pag. 7.

Such is the blindneſſe, and peruerſe nature of theſe Papiſt, that they care not to caſt themſelues away both bodies and ſoules, to maintaine their owne ſuperſtition, and Idolatrie: yea ſo little regard and reſpect doe they make of the holy Scripture, that they compare it to a leaden rule, and a noſe of wax, theſe and ſuch other blaſphemous names and tearmes do they giue vnto the ſacred word of God, making farre more account of their fooliſh, rediculous, abſurd, and wicked *Traditions*, than of the *Word of life*. Hee was wont to ſay (ſaith he) That if there were no Scriptures for his warrant, yet he was (forſooth) ready with all his heart to ſuffer death in defence of the ſame faith. Here is a very wiſe *Apophthegme* of *Ignatius*: *That though there were no Scripture for warrant of his faith*, (no more there was not; for all the Papiſts in the world, cannot proue their faith, to bee the true Chriſtian Catholike faith by holy Scripture, for it is quite againſt them, and not for them; and that is the reaſon, why they cannot abide the holy Scripture; for well they wot, it is the true touch-ſtone, whereby ſuperſtitious and idolatrous hypocrites and heretickes, are tried and diſcerned from the true profeſſors of Gods holy word: yet ſo much did God reueale vnto *Ignatius* at *Monreſa*. Beleeue it who liſt that this man had any diuine reuelations: for my part, I thinke the other part of the ſtory more likely, which ſayes, hee had ſecret conference with the diuell, as others of his ſucceſſors the *Ieſuites* daily haue.

Vide Ridad. *in vita Ign. l.* 1 *c.* 7, & 8.

His miracles were very many (as they ſay) whereof I will relate vnto you but a few. Ignatius *being at*

Venice, (*and destitute of a lodging, and therefore constrained to make vse of* S. Maries *place instead of an Inne*) *a certaine* Senator (I know not his name, for my Author, as it seemes, was not willing to haue him known) *being fast a sleepe, was vpon a suddaine awaked by one that spake vnto him in this manner: art thou* (said he) *delicately cloathed in thine owne house? and doth my seruant lye in a porch halfe naked? dost thou lye vpon a soft costly bed? and doth he lye vpon the hard ground? whereupon hee arose vp presently, and went out of doores running here and there: In the end, hee found the* Spaniard *lying vpon the cold hard ground, whom he brought home to his house, and entertained him very courteously.* If such friuilous and rediculous things were written of D. *Martin Luther, Caluin,* or *Beza,* the Iesuites would neuer leaue scoffing and laughing at vs, and yet they are not ashamed to write these and other things, both prophane, absurd, rediculous, yea also incredible, of their halting Patron.

Ignatius his returne from *Ierusalem* to *Spaine,* was more then miraculous: *For there were three ships in the Isle of* Cypresse; *whereof one carryed* Turkes, *another* Venetians; *into the which, the Master of the ship would not let* Ignatius *enter; whereupon hee was constrained to embarke himselfe in the other ship being but a small rotten vessell,* But what happened? *The ship that carried the* Turkes, *together with all the passengers, were suncke* (because it seemes, *Ignatius* would haue it so) *the other that carried the* Venetians, *running against a rocke, was split in peeces, and all the goods lost* (as the ship that carried S. *Paul*) *but the passengers were saued. The ship that carried* Ignatius *was saued, but yet with much adoe,* which was at the prayers and intercession of the holy man of God. What credit is to bee giuen vnto these fables, I leaue it to the discreete Reader to consider.

Annother time the good Saint, begging at Ferrara, *gaue all that he got, to other beggers, and in the end fell among* Spaniards, *his owne Countrey men, who rob'd him of his money*

money, and stript him of his cloathes: Afterwards he was brought before the Prefect *of the Citie,* where you may obserue, what great commendations they giue him for his behauiour, or rather his inciuility. *Ante id quidem tempus* (saith he) *vt rusticus & agresti is haberetur, omnes quos alloqueretur, viros etiam principes inurbanè erat solitus, & contra communem aliorum morem compellare. Id quod etiam fecit ad Hispanum ducem adductus, &c.* At this time (saith he) he behaued himselfe like a Country Clowne, very vnciuilly; and did beg of great personages very rudely and vnmannerly, quite contrary to the fashion of all other poore beggers: Yea, *such was his behauiour, when he was brought before a* Spanish *Duke, and by him demanded what Country man he was? he held his peace: from whence he came? he spake neuer a word: what his name was? hee made him no answer.* But alas, *Ignatius* car'd not for the holy Scripture, and therefore he had neuer read that counsell of S. *Paul,* who willeth euery man, *to giue, honour, to whom honour belongeth. In the end the Duke imagining him to bee a foole,* or a bedlem (as he was indeed) *let him goe. Afterwards being beaten and vily abused by* Spanish *souldiers, he remembred the ignominie and reproaches which Christ our Redeemer suffered of* Herod *and of the souldiers.* O rare and egregious comparison, betweene Christ and Ignatius! Christ suffered all those iniuries, rebukes, and scoffes for the saluation of man kind; and this hypocriticall *Ignatius* most iustly for his churlish & dogged behauiour, and counterfeit madnesse. But being well cudgel'd, he learned better manners; for within two or three dayes after, hee asked an almes of a *French* Duke, with more ciuility, and humility; wherein I find another old prouerb verified: παθων δε τε νηπιος ἔγνω, *stulti sapiunt atcepto damno,* fooles waxe wise, hauing receiued losse.

Idem ibid. cap. 12.

Ignatius *being at* Casino, Hozius *his Disciple dyed at* Padua: *now this* Hozius *while he liued, was a litle blacke*

deformed man, but being dead, he was so faire and resplendent in his face, that Codurius *his fellow Iesuite tooke great delight to behold his face, such pleasure hee tooke therein.* By this it appeares, that the Iesuites are farre more faire, when they are dead, than when they are a liue. Moreouer, Ignatius (saith *Ribadeneira*) *being on the hill* Casino, *saw in the selfe same place* (*where Saint* Benet *the Monke* (*as Pope* Gregorie *saith*) *saw the soule of* Germanus, *Bishop of* Capua, *carried by Angels in a fiery sphеare or pillar into heauen*) *the soule of* Hozius, *in a bright cloud penetrating into heauen, and knew full well that it was the soule of* Hozius. I would willingly know of the *Iesuites*, if the soules of the departed, and Angels, may bee seene with mortall eyes? and in what forme or fashion may they be seene? And withall, how they can proue that their Patron had such a speciall gift, as not onely to see the soules of dead men, but also to discerne whose soules they were? *Plato* indeed saith, that one *Pamphilus* did report, that he had seene the soule of *Orpheus*, and of many others. But it may be, that *Ignatius* was like to *Thespesius* in *Plutarch*, who said that he saw (among others) the soule of *Nero*, fixed through with iron nailes. But *Thespesius*, before such time that he had gotten this faculty, or power of seeing dead mens soules, had fallen downe from on high, in so much that euery man imagined him to bee dead, and being three daies after brought vnto his graue, vpon a suddaine came to himselfe againe and reuiued: if therefore such an extasie had happened vnto *Ignatius*, after the like fall, from so high a place, it may be, wee would haue giuen as much credit vnto his vision, as we do giue vnto *Thespesius*.

In Vita Ign. l. 2. 12.

l. 10. polit.

Vide Plat. *l. 10. de legibus.*

Afterwards at another time, as Ignatius *was about to say Masse, and reciting the generall confession, which is said before the beginning of masse, when hee came to these words*: & omnibus sanctis, *hee saw a great multitude of Saints shying most gloriously before his eyes, among whom*

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he likewise saw his disciple Hozius *more glorious than all the rest, and in a more illustrious and shining habit.* And then to answer all obiections he saith: *Non quod sanctior ille cæteris aut beatior esset; sed quod Deus gloriam hominis per insigniorem hanc formam compertam* Ignatio *testatam esse voluisset:* not that (saith hee) that *Hozius* was more holy, or more blessed than the rest; but because God would manifest vnto *Ignatius* the glory of *Hozius* by this transplendent forme. If I were a *Iesuite*, I must by my vow of *Obedience*, beleeue this to be true; but seeing I am not, they must giue me leaue to take it for a lye. But it seemes by this good doctrine, that the *Iesuites* soules doe goe straight into heauen, when they depart out of their bodies, and neuer descend into the Popes kichin, I meane *Purgatory*, whither the worser sort of soules do go (according to the good and wholesome doctriue of *Plato*, *Virgil*, and *Plutarch*) to be there rosted, fryed, boyled, and purified from all their filth and corruption.

Plato in Phedon.
6. Æneid In comentario.

Codurius another of *Ignatius* his disciples is likewise highly commended by the Iesuites, especially because he was a man very well experienced in hearing of confessions; in *audiendis confessionibus* (saith they) *apprimè exercitatus fuit.* Where ye must obsence that the Iesuites do vse a singular artificiall method, in hearing of Confessions, altogether vnknowne vnto the vulgar people. For thereby they dyue into the very secrets of mens hearts and conditions, making thereof no small profit, when time and opportunitie serues them: nay, (which is worse) they demand of their penitents in the their confesson rediculous, absurd and obscœne questions, that sometimes, they teach them to commit such haynous sinne, which they neuer knew or heard of, before such time the *Iesuites* had told them. Yea, many times graue and vertuous Matrones, haue departed away from these beastly fathers, after they had beene at Confession with them, before such time

Ribad. *in Vita Ign. l. 3. cap. 1.*

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In Vita Ign. l. 2. c. 13.

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time as they were abſolued, by reaſon of ſome obſcœne Interrogatories propounded vnto them, by theſe religious fathers, proteſting neuer afterwards, to goe to confeſſe their ſinnes vnto ſuch Immodeſt and lewd men. I could relate vnto you, many of their vnciuill queſtions and demaunds; but becauſe I am aſhamed to do it; leſt I ſhould offend your chaſte eares, with ſuch an vnſeemely diſcourſe, I will forbeare.

Codurius the *Ieſuite*, being dead, his ſoule was ſeene (as they ſay) of a certaine godly man, that was very deuoute at his prayers, in a glorious light, in company of many heauenly Angels, as *Ignatius* himſelfe wrot in a letter vnto his brother.

Ignatius wrot it, and therefore it muſt needs be true, neither would I (for the loue I beare vnto the *Ieſuites*) doubt of the matter, if hee had expreſſed the mans name that ſaw *Codurius* his ſoule aſcendiug into heauen, in company of ſo many Angels. And truely, if he were now liuing, I would make one iourney more to *Rome*, to know of him, what forme *Codurius* his ſoule, and thoſe bleſſed Angels had. But ſeeing it cannot be, I would aduertiſe the gentle Reader to ſuſpence his beleefe hereof, till hee haue ſome more credible witneſſe.

Now to returne to our *Spaniſh* Saint againe: a certaine father, being tranſported with collor, ſpake many vile and contumacious words againſt *Ignatius*; but the holy man in his maſſe poured out many feruent and inſtant prayers and teares vnto God to forgiue him, crying out vnto the Lord, *Ignoſce domine, parce domine:* forgiue him ô Lord, ſpare him ô Lord: vnto whom the Lord anſwered (*I know not whether out of the waſer, or by reuelation*) permit me; that I may reuenge thy cauſe; for I my ſelfe will be thy reuenger, *and ſo it fell out afterwards, that as the ſame father was in a certaine Church vpon a time worſhipping the Relicks of Saints, he ſaw among the bleſſed and holy bones, the face*

of

of man, beholding him with a very fierce grym countenance, threatning him with a ſcourge in his hand, vnleſſe he would ſubmit himſelfe to holy Ignatius. I would willingly know the name of this father; for there are many fathers, and alſo the name of ſ Towne, & Church, where this miracle happened; and withall, what Saints bones thoſe were: for I will giue no more credit to *Ignatius*, and his *Ieſuites*, than to *Plautus* his ſeruants.

Annother time (ſay they) *at* Paris in France, *a man being vehemently enraged againſt* Ignatius, *came vp a paire of ſtaires towards* Ignatius *his chamber, of purpoſe to murder him. But before he came at him, he heard a voyce ſaying vnto him,* Infelix quid facis? *O wreched man what meaneſt thou to do? Whereupon the party being ſtroken with feare and trembling, diſiſted from his wicked purpoſe.* And I pray you, might not the *Spaniſh* Souldier, or one of his companions, that knew the mans intent and purpoſe, ſtand in a darke corner, and ſpeake the ſame words?

Energumenum quendam ſermone ſuo liberauit, hee healed one that was poſſeſſed with a deuill, with his very words, in a certaine holy Monaſterie (I thinke it was in *Vtopia*) nay *Ribadeneira* ſaith, that he was familiarly acquainted with the partie before that the deuill was caſt out of him, and afterwards. And therefore I do ſuſpect that *Ignatius* and his *Ieſuites* did ſuborne that man to faine himſelfe to be poſſeſſed with an euill ſpirit, becauſe that *Ignatius* ſhould worke miracles. But before I proceede any further, I will truely relate vnto you, what I my ſelfe haue ſeene in *Italy*. In the yeere 1610. I was ſent by an Honourable man and a priuy Councellor in this land, to *Rome* to learne (if I could) what the Earle of *Tyron* (who was then fled thither out of *Ireland*) did entend to do. And ſo trauailling through *France* towards *Italy*, I ouertooke a *French* man and his wife, that were trauailling likewiſe into *Italy*, vpon deuotion to ſee *Rome* and *Loretto* (as

ἐνεργούμενος. *Idem l. 5. c. 6.*

they ſay) they carryed two litle packes of ſmall wares, the greateſt part thereof was pictures and litle Images of Popiſh Saints, with this couple (among many other Trauaillers) did I eate and drinke at ſeuerall times in our lodging betweene *Moulin* in *Bourbounois* and *Lyons* in *France*. But becauſe they were not able to keepe me company, I left them betweene *Lyons* and *Grenoble*, and afterwards paſſing ouer the *Alpes*, I repaired to *Venice* where I was to receiue further directions in my affaires from thence, hauing diſpatched my buſineſſe, I trauailed towards *Rome*, taking my iourney through *Loretto*, and the Territories of *Ancona*, and in the end, hauing croſs'd the *Appenine* hils, I came to a Towne called *Citá Caſtellana*, which is built vpon a high rocke, neere the riuer *Tyber*, not aboue thirtie myles (as farre as I can now remember) from *Rome*; where paſſing ouer a bridge, I ſawe a multitude of people at a litle Chappell, which was built there on the plaine, and drawing neere the Chappell, to ſee what the matter was, I eſpied the ſame *French* woman (which I left behinde mee with her husband neere *Lyons*) held by fiue or ſixe luſty Fryers, and annother old reuerend Fryer coniuring a deuill out of her. I wondered to ſee this French *Madame* ſo metamorphozed in ſo ſhort time; for it was not aboue fiue or ſix weekes ſince I had left her before; There ſhe talked of a hundred matters, and anſwered the coniuring Fryer to his demands, in the *Italian* tongue, but ſhe clipt it, that a blinde bluzard might perceiue her to be a ſtranger and no naturall *Italian*. She made me laugh to ſee her throw and ſhake the Fryers of her, as a Bull hoyts vp dogges when he is baited; and the cheating Rogues made as if they were not able to hold her: nay, when the Coniurer did but touch her with the *ſtole* or with ſome of his rotten *Relikes*, the bones of ſome of the Popes *Sodomiticall Saints* (which they affirme to haue great vertue and power againſt euill ſpirits) ſhe roared

out

out like a deuill indeed. The multitude that ſtood by, admired how the deuill ſpoke *Italian* in a *French* woman, who (as they thought) had beene neuer in *Italy* before. Afterwards this poſſeſſed creature eſpied me, and for feare I ſhould ſpeake any thing againſt her (as I thinke) ſhee would bee ſure to accuſe mee firſt; and therefore ſhe called me in *French*, *Hugonot*, and *Hereque*, and bad mee begone preſently; the people not knowing vnto whom ſhee ſpoke, nor what ſhe had ſpoken, made no more account of her words than of a *Demonical creature*: but I hauing ſo faire a warning giuen me, ſtole away priuately, and went on my iourney towards *Rome*, leauing her and the Fryers together with the multitude at the ſame Chappell.

About two yeares afterwards, I had occaſion of buſineſſe, to go from *Geneua* to *Luſana* a Proteſtant towne in the territories of *Berne* in *Swizerland*, and being in my lodging at the ſigne of the Golden Lyon, this *French* woman and her husband together with another companion came in, and called for wine and ſome meat for their dinner, and ſate at the end of the table where I was in company with three other men at diner. Her husband was turned Iugler, and ſhe and the other Mate that was with them, played the Monte-bancks or Quak-ſaluers. They ſpake *Italian* together, and litle imagined that I either vnderſtood them, or had ſeene her at *Citá Caſtellana* among the Fryers. In the end I asked her in *Italian* how the father *Coniurer* and the reſt of the Fryers there did? At the firſt ſhee ſtood amazed, as not knowing what to ſay: at the laſt ſhe deſired me to hold my peace, and ſhee would tell me after dinner, and make me laugh. I ſtayed there vntill my company were gone abroad, (for it was the mart, or faire time) And then ſhe came vnto me, and told me, that ſhe was ſuborn'd by the Fryers, to faine her ſelfe poſſeſſed of a deuill, and that ſhe had done the like in many other places for money, and that it was an

ordinary thing ſo to do; to maintaine as well the credit and reputation of the holy Image of our *Lady* which is in that Chappell; as alſo of that old Fryer, who is there much honoured for his ſanctity of life, and for caſting out of deuils: proteſting withall that ſhe meant no hurt vnto me, when ſhe called me *Hugonot* and *Hereticke*, neither would (ſaid ſhe) any man beleeue my words; for they imagined that it was the deuill (whom they ſuppoſed to be in mee) that did ſpeake: for when the ſuppoſed ſpirit was caſt out, I was ſchool'd to counterfeit my ſelfe to be as weake as water, and ignorant of the place where I was, or what happened vnto me, and withall not to ſpeake a word of *Italian*. Moreouer ſhe told me, that ſhe had a great deale of money giuen her for the ſpace of one whole yeare, vpon the ſight of letters teſtimoniall that ſhee had giuen vnto her from thoſe Fryers, and the Magiſtrates of that Towne. And withall intreated me very earneſtly not to reueale the matter, to any in that Towne, or in any parts of *France*: and thereupon ſhe gaue me two Chriſtall glaſſes worth ſeauen or eight ſhilling for a fayring. I meane ſuch litle Criſtall glaſſes, as Papiſts do vſe to weare about their necks, with an *Agnus Dei* incloſed betweene them.

Idem. ibid. But let vs returne once againe to the *Spaniſh* Souldier: *A certaine young man, whoſe name was* Mathew, *being poſſeſſed* (as they ſay) *with a deuill, and hearing that* Ignatius *was to come home very ſhortly* (for he was gone out of *Rome*) *to expell the euill ſpirit out of him, he* (*or rather the deuill in him, who racked and tormented him very pittifully*) *cryed out, ſaying: Ne mihi nominetis Ignatium, quem ego inimiciſſimum habeo, omniumq; hoſtem infeſtiſſimum, &c.* that is to ſay, *do not name* Ignatius *vnto mee, who is of all other men my greateſt enemie.* Ignatius *being come home and vnderſtanding by his deſciples, the other Ieſuites, what had happened in his abſence, ſent for the young man, and conferred with him priuately; but no man*

knew

knew what secrete conference they had: and afterwards changing his name, called him Fryer Basil, *and sent him away to lead an hermits life in some wilderneſſe.* Queſtionleſſe *Ignatius* (becauſe he would be famous for miracles) ſubborn'd this young *Spaniard*, to counterfeit himſelfe to bee poſſeſſed of a deuill, and afterwards, for feare leſt any man ſhould enquire more curiouſly of the ſuppoſed miracle, he conueyed him away into ſome remote Country, and chang'd his name. This that followes is a groſſer lye than the other. *At* Padua (ſaith he) *a certaine* Italian *ſouldier, and a very ſimple fellow, who had neuer ſeene* Ignatius *his face, being poſſeſſed with a deuill, and coniured by certaine prayers, began in the end to ſpeake of* Ignatius, *and to paint and deſcribe him out ſo liuely, that father* Laymes *the Ieſuite (of whom my auther heard it) did wonder and admire thereat.* This poore ſimple knaue was likewiſe ſubborn'd by the *Ieſuites*, for ſome ſmall reward, to play the counterfeit as the other did. *At* Drepane *in* Sicilia, *a certaine Maid, which was tormented and vexed with a deuill, being demanded by a holy Prieſt (in the preſence of many great perſonages) if ſhe knew* Ignatius, *and where he was, the deuill anſwered him, that* Ignatius *his enemie was dead, and his ſoule in heauen, among the reſt of thoſe that had founded or inſtituted any order of Fryers.* Ignatius, Francis, Dominicke, Beret, Bruno, and all the reſt of the rable that were the founders of any Religious order of Fryers or Nunnes are in heauen, and therefore all good *Romiſh* Catholikes muſt beleeue it: for the deuill hath ſaid ſo, in the preſence of many great men. Neuertheleſſe the *Ieſuites* haue prouided an apologie before hand: for thus he ſaith, *Quæ tametſi, quæ à Dæmone profecta ſunt, certam non habent fidem: tamen quoniam Dominus ab illo ſæpè exprimit inuito, hæc, quæ & veritati & Ignatij moribus conſonant, non ſunt quaſi falſa reijcienda.* The which thing, although (becauſe it is ſpoken by the deuill) we muſt not beleeue it

Idem ibid.

as a certaine truth: neuertheleſſe ſeeing God doth very often times, make him, olbeit againſt his will, teſtifie the truth, theſe things being correſpondent with the truth and with the godly behauiour of *Ignatius*, ought not to be reiected as a falſhood. Theſe blaſphemous Impoſtores to the end to equalize their *Spaniſh* ſouldier with Chriſt, are neither a feard or aſhamed to cite out of S. *Lukes* Goſpell, theſe words of the vncleane ſpirit crying out: *quid nobis & tibi Ieſu Nazarene?* what haue we to do with thee, thou Ieſus of *Nazereth*: by that meanes to confound the verity of the Goſpell, with their filthy ſtinking lyes.

Idem ibid. cap. 9.

They ſay that *Ignatius* had many times conference with the deuill, and that one night hee would haue ſtrangled him in his ſleepe, and that in the end after much adoe, and a great ſtrugling betweene them, *Ignatius* driue him away with calling on, and pronouncing the name of Ieſus: but the *Spaniſh* Souldier was, by reaſon of that ſtrife and contention, hoarſe for many dayes after. Afterwards at another time, there was another great combate betweene them; but the *Ieſuites* do not declare vnto vs, whether of them both was conquerour; it may be the victory was equall. But I doe wonder why the *Ieſuites* and all other Papiſts doe accuſe Doctor *Martin Luther*, for hauing conference with the deuill, ſeeing they themſelues confeſſe *Ignatius* to haue beene ſo well acquainted with him? At another time *Ignatius* being at prayers, was ſore beaten by the deuill.

Now leauing *Ignatius*, let vs view his diſciples and the propagation of their ſociety. About that time, father *Salmeron* and father *Paſchaſius Broetus* were ſent by *Ignatius* into *Ireland*, but they ſtayed not long there; what ſhould be the reaſon I know not, vnleſſe that they ſaw the people ſuperſtitious enough already; or elſe did feare to bee beaten away by the wilde and barbarous *Iriſh*: or elſe they imagined the Country

Vita Ignat. l. 3. cap. 4.

not

not to be rich inough to maintaine them. But I do coniecture, and it is moſt probable, that their departure was ſo ſuddaine; becauſe that no manner of venomous creature (of which number I reckon the *Ieſuites* to be) can liue or make any long abode in that Kingdome. And therefore they returned into *France*, a richer Country and a better clymate; from whence, within ſome few yeares after, all their ſociety was expulſed, for being Spies and Traytors, and common perturbers of the publicke peace and proſperity of the Land.

Hauing related vnto you the beginning of this wicked ſociety of the *Ieſuites*, and of their founder, or firſt Inſtitutor, and of his lying miracles, I am come now to their particular Colledges and religious houſes in all parts of the world, beginning firſt with *Europe*, and afterwards with the *Indies*, wherein I ſhall be as briefe as I can: for I will not much inſiſt vpon the *Ieſuites* impudent intruſion into many townes, and Cities, and by force expulſing of ſome other poore Fryers out of their Couents, Schoole-maſters from free Schooles, Students from their Colledges in many Vniuerſities, and poore folkes from Hoſpitals, and Almes-houſes, to make roome and place for them to build their proud magnificent and ſumptuous Colledges, whereof I could name not a few: But I will giue you a true *Catalogue* of the places where they haue Colledges, or any other religious houſes; becauſe I would not willingly weary the Reader with any tedious diſcourſe.

A true Catalogue of the names of all the Cities, Townes, and other places, where the Iesuites haue any Colledges or Religious houses in Europe.

I Will beginne with *Italy* which they diuide into fiue prouinces, that is to say, *Rome, Millan, Venice, Naples* and *Sicilia*. In the *Romane* prouince there are seauen hundred forty and seauen *Iesuites* or Fellowes, and fiue and twenty Colledges and other religious houses, whereof they haue nine in *Rome* it selfe, *viz.* the Colledge or house wherein the professed *Iesuites* doe reside: the Colledge where they haue their Schooles and do teach the liberall sciences: their house of approbation or *Nouiciat*: the Colledge of the Popes *Penitentiaries*, or those *Iesuites* that heare confessions as well of all *Pilgrimes*, a, also of all others in S. *Peters* Church: the *Germane* (or high Duch) Colledge: the *English* Colledge: the *Scots* Colledge: the *Maronite* Colledge; and the *Romane* Seminarie. At *Tiburtin* they haue a Colledge; at *Tusculana* a *Residenciarie*; at *Loretto* a *Colledge* of *Penitentiaries*, or confessing *Iesuites*; at *Perusia* a Colledge; at *Florence* another Colledge: and at *Sienna, Marcerata, Recinetta, Setino, Ancona, Monte Sancto, Monte Politano, Firmio, Tifernato, Asculano*, and *Sarano*, they haue Colledges.

In the Prouince of *Millan* there are 411. Fellowes, and 15. Colledges and houses, *viz.* at *Millan* a Colledge of *professed* Iesuites; and a Colledge wherein their Scholes are; at *Genua* a house of professed fathers, a Colledge and a *Nouiciat* or house of *Approbation*. And in each of these townes following they haue a Colledge. *viz. Commensa, Vercelle, Monte Real, Cremona, Turino, Bastiensa, Nice, Alexandria*, besides a house of *Approbation* for their *Nouices* at *Arona*, and a Residenciarie at *Pauia*.

In

In the Prouince of *Naples* there are 594. Fellowes, and twenty foure Religious houſes and Colledges. In the City of *Naples*, they haue two houſes, for *profeſſed* Ieſuits; a Colledge, and a houſe of *Approbation*. They haue Colledges in all theſe Townes, *Cataſcena, Nolano, Alteina, Barri, Salerna, Conſentino, Barolita, Theatino, Aquila, Beneuento, Bouineno, Tropena, Maſſena, Stabiena, Capua, Malfettano, Monopolitano*, beſides houſes of *approbation* at *Adrianopolis*, and two Reſidenciaries, one at *Tarento* and the other at *Paula*.

In the Prouince of *Sicilia* there 638. Fellowes, and 21. Religious houſes: whereof they haue at *Palermo* a houſe of *profeſſed* Ieſuites; a Colledge, and a houſe of *Approbation*; at *Meſſina* as many: and in euery one of theſe townes a Colledge, *Syracuſa, Catana, Monte Real, Caltieron, Rhegio, Drepano, Minea, Maralea, Caltaneſſetra, melita, Palcencia, Notino, Saccena*, and *Binona*, together with a Reſidenciarie at *Chia*.

From all thoſe parts which the *Venetians* do command: in the Prouince of *Venice*, the Ieſuites haue beene euer ſince ſome twenty yeares ago baniſhed. They had then in this Prouince many Fellowes, but there are now no more than 373. Fellowes, or there abouts, and about 18. Colledges and Religious houſes, which are in other Princes Dominions. They haue as yet Colledges in all theſe Townes and Cities, *viz. Ferrara, Bononia, Brixia, Modena, Forol, Parma*, (where they haue two Colledges; one for Noblemen & Gentlemens ſons, and the other for the vulgar ſort,) *Placentia, Mantua, Imola, Fauentia, Caſtellion*, beſides a houſe of *Approbation* at *Nouelar*, and a Reſidenciarie at *Cretenſa*, and *Buxſtano*.

In the Iſle and kingdome of *Sardinia*, there are 190. Fellowes, and eight Colledges and other houſes; whereof there is a houſe of *profeſſed* Ieſuites, a Colledge and a *Seminarie* at *Saſſar*: at *Calar* a profeſſed houſe, a Colledge and a houſe of Approbation: and al-

so at *Alcurena* and *Yglesias*, Colledges and Schooles.

They diuide *Spaine* likewise into these fiue Prouinces, *Castile*, *Aragon*, *Toledo*, *Betica*, or *Andaluzia*, and *Portugall*. In the Prouince of *Castile*, there are 613. Fellowes, 28. Colledges and other houses: for they haue at *Valladolid* a professed house, a Colledge, and an *English* Colledge: at *Salamanca* a Colledge, & also a Colledge of *Irish* Iesuites: at S. *Iames* or *Compostella* likewise two Colledges, one of *Spanish*, the other of *Irish* Iesuites. And in all these Townes following they haue Colledges, *Medina*, *Burgos*, *Segouia*, *Auila*, *Valencia*, *Pampelona*, *Leon*, The *Groin*, *Ouedo*, *Numatina*, Saint *Ander*, *Monte Real*, *Monsorcia*, *Arenalo*, *Vergara*, *Tudela*, *Bilboa*, *Bellimare*, *Villafranca*, aud a house of *Approbation* at *Villagarcia*, together with a *Residenciarie* at *Axeoita*:

In the Proüince of *Aragon*, there are 390. Fellowes, & 14. Colledges or houses: whereof they haue at *Valencia* a Colledge and a house of *Approbation*: and in each of these Townes Colledges: *Barcelona*, *Saragosa*, *Maiorca*, *Gerundena*, *Gandia*, *Bilbita*, *Tarasona*, *Urgella*, *Oscana*, and *Ilerdena*, and a house of *Approbation* at *Taracona*.

In the Prouince of *Toledo*, are 570. Fellowes, and 22. Religious houses and Colledges: whereof they haue at *Toledo* a *professed* house and a *Colledge*; and in all these Townes Colledges: *Madrid*, *Complutum* (or *Alcala de Henares*) *Ocania*, *Pacentinum*, *Concha*, *Belmonte*, *Murcia*, *Caranaca*, *Seguritana*, *Hueda*, *Talabriga*, *Oropesa*, *Almagrena*, *San Clemente*, and *Almonozil*, besides two houses of *Approbation* at *Madrid*, one of *Spanish*, and the other of *English*; and another at *Villa Reyal*, and also two *Residenciaries*, one at *Naualcarnera*, and the other at *Montania*.

In the Prouince of *Betica* or *Andaluzia*, there are 600 Fellowes, and 25. Colledges: whereof there are six at *Siuill*, viz. a *professed* house, a *Colledge*, a house of

of *Approbation*, a Colledge for the *Cittizens* children that are Ieſuites; an *Engliſh* Colledge, and an *Iriſh* Colledge. Moreouer they haue Colledges in all theſe Townes: *Triguera, Marcena, Corduba, Granada, Malaga, Xeres, Cazolana, Vbeda, Aſtigita, Guadixa, Frexela, Montelana, Antiquera, Oſſunia, Anduxara*, and *Cales*. They haue a houſe of *Approbation* at *Baza*, and a Reſidenciarie at *Gienna* or *Iaen*.

In *Portugall* are 680. Fellowes, and 19. Colledges and other religious houſes: whereof they haue at *Lyſbon* a houſe of *profeſſed* Ieſuites, a Colledge, a houſe of *Approbation*, and an *Iriſh* Colledge: Moreouer they haue Colledges in theſe ſeuerall Townes: *Conimbricia, Ebora, Porto, Bracara, Briganza, Phara, Portalegria, Funchala, Angrencia*, and *Ss Michael*. They haue a houſe of *profeſſed* Ieſuites at *Villa Vicioſa*, and foure *Reſidenciaries*, at S. *Felix*, *Canaria*, *Angola*, and in the Iſle of *Hiſperides*.

They haue diuided *France* likewiſe into 5 prouinces, viz. *France* (or the Iſle of *France*, as ſome call it) *Lyons, Tholoſa, Aquitain*, and *Campania* or *Champagne*.

In the Prouinee of *France*, are 658. Fellowes, and 14. Colledges and Religious houſes; that is to ſay, at *Paris* a *profeſſed* houſe, a *Colledge*, and a houſe of *Approbation*: and withall Colledges at *Flexi, Biturige, Neuers, Auſſi, Roan, Molins, Amiens*, and *Cadome*, a houſe of *Approbation* at *Roan*, and two *Reſidenciaries*, one at *Pontois*, and the other at *Conſtantinoplis-Galic*.

In the Prouince of *Lyons* there are 470. Fellowes, and 15. Colledges and other houſes: whereof there is at *Lyons*, a *Colledge*, and a houſe of *Approbation*, and at *Auinion* a *Colledge* and a houſe of *Approbation*: And alſo at *Turnon, Combrise, Dolanum, Biſanſon, Vienne, Ebredun, Carpentras, Roanne, Veſulane, Siſteron* and *Grenoble*.

In *Aquitian* are 280. Fellowes, aud 10. Colledges and Religious houſes: whereof they haue a *Colledge*

and a house of *Approbation* at *Burdeaux*, and six Colledges, viz. at *Aix* or *Aux*, *Petrocorica*, *Lemosin*, *Poitiers*, *Xantonze*, and *Redona*, together with two *Residenciaries*, one in the territories of *Bearn*, and the other at S. *Macari*.

In the Prouince of *Tholosa*, are 310. Fellowes, and 11. Colledges, that is to say, a *Colledge*, and a house of *Approbation* at *Tholosa*, and at *Billon*, S. *Maurice*, *Aussitanum*, *Ruthene*, *Ancienſe*, *Biterne*, *Cadurcea*, *Albi*, and *Carcaſſon*.

In *Champania* or *Champagne*, are 226. Fellowes, and 9. Colledges and houſes, viz. 7. Colledges at *Mussipont*, or *pont à Mouſon*, *Rhemes*, *Diuinon*, *Nancie*, *Charleuille*, *Augustdun*, *Catalaun*, beſides a houſe of *Approbation* at *Nancie*, and a *Reſidenciaeie* at *Barrens*.

They diuide all the territories that the King of *Spaine* hath in the *Low Countryes* into two Prouinces, viz. *Flanders*, and *Gallo-Belgia*, or the *Wallones* Country. In *Flanders* are 617. Fellowes, and 18. Colledges and other houſes: whereof at *Antwerpe* they haue a *Colledge* and a *profaſſed* houſe; and in all theſe other Townes Colledges: *Bruges*, *Bruxelles*, *Cortray*, *Gant*, *Ipre*, *Louain*, where there are two Colledges, one of *Dutch*, the other of *Engliſh*, *Silua-Ducum*, or the *Buſſe*, *Ruremunda*, *Maeſtricke*, *S. Wino*, *Caſſell*, and *Bayliew*, beſides two houſes of *Approbation*, one at *Lyre*, and the other at *Mechlin*, & a *Reſidenciarie* for *Hollanders* at *Louain*, and a houſe of *Approbation* for the *Engliſh* Ieſuites at *Gant*. In the other Prouince of the *Wallones* Country, are 652. Fellowes, and 19. Colledges and other houſes: whereof at *Doway* there are two, a *Scots* Colledge, and the *Wallones* Colledge, and in all theſe Townes Colledges: S. *Omer*, *Tournay*, *Liege*, *Namur*, *Luxenburg*, *Dinan*, *Mounts*, *Valencien*, *Arras*, *Cambray*, *Heſdine*, *Airs*, *Riſſel* or *Lyſle*; beſides an *Engliſh* Colledge at S. *Omer*, a houſe of *Approbation* at *Liege* or *Leodium*, and a *Reſidenciarie* for *Engliſh*

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Iesuites at *Watten* neere S. *Omer*.

They diuide *Germanie* also into three Prouinces, that is to say, the lower part neere the Riuer *Rhyne*, the higher part and *Austria*. In that part that lyeth by the *Rhyne*, are 600. Fellowes, and 29. Colledges and other houses. They haue Colledges at *Collen*, *Treirs*, or *Trenirs*, *Ments* (or *Maguntium*) *Spire*, *Wirtzberg* or *Herbipolis*, *Fuldena*, *Heiligenstad*, *Molshemien*, *Confluentia*, *Paterborn*, *Munster*, *Hildesheme*, *Embricke*, *Aken* or *Aquisgranum*, *Bamberg*, *Wormes*, *Hagenoen*, *Erford*, *Schilstat*, *Nouesianum*, *Dusseldrope*, and *Ossenbrug*; besides a house of *Approbation* at *Treuirs*; and *Residenciaries* at *Baon*, *Aschenburg*: and lately in the Land of the *Marquis* of *Baden*, and at *Heidelberg*, *Salicetien*, and at *Fritzlarien*.

In the vpper *Germanie* are 546. Fellowes, and 18. *Colledges* and *Residenciaries*: whereof there are 15. *Celledges*, viz. at *Ingolstad*, *Monachien*, *Dilingen*, *Augsburg*, *Insprug*, *Halla*, *Lucerna*, *Friburg* in *Swizerland*, *Bruntata*, *Constance*, *Eystad*, *Ensishemia*, *Oetingana*, *Friburg* in *Brisgo*, and three *Residenciaries*, at *Ebersbergen*, *Biburg*, *Vallesiana*, and also a house of *Approbation* at *Landsperg*.

In the Prouince of *Austria* are 553, Fellowes, and 16. *Colledges*, viz. at *Vienna*, *Gratz*, *Prague*, *Olomucum*, *Crumlonia*, *Nouodom*, *Cummotonia*, *Labaca*, *Glacense*, *Clangenfur*, *Zagrabia*, *Lincense*, *Pasauia*, *Homena*, *Tyrnauia*, and *Crembsem*; besides a house of *Approbation* at *Brunen*, and another at *Leobia*: and also fiue *Residenciaries*, at *Millestad*, *Ebendor*, *Pletria*, Saint *Bernard*, and at *Gorisia*: Moreouer they haue two Colledges in *Transiluania*, the one at *Claudipolis*, and the other at *Alba Iulia*.

In *Poland* are 459. Fellowes and 15. Religious houses: whereof there is at *Cracouia* a house of *professed* Iesuites, and a house of *Approbation*: at *Posnama*, *Calissia*, *Lublia*, *Leopolis*, *Iaroslauia*, *Senbomira*, *Luceria*,

Toruna, and *Camenaca*, they haue Colledges, besides 4 Residenciaries, *viz.* at *Gedanen*, *Pramisla*, *Rauenssa*, and *Crosna*.

Lastly, in *Luthuania* there are 336 Fellowes, and 15 Colledges and other Houses, whereof at *Vilna* there is a House of professed *Iesuites*, a Colledge, and a House of Approbation. They haue Colledges at *Warsauia*, *Bransberg*, *Pultouia*, *Niestisia*, *Poloca*, *Riga*, *Derpata*, *Orszens*, *Lumzens*, *Brozens*, and two Residenciaries, the one at *Plocens*, the other at *Smola*. But since that the King of *Sweathland* hath taken *Riga*, the *Iesuites* were constrained to forsake that Nest, which is now turned to a better vse.

Thus haue I briefely related vnto you, where the *Iesuites* haue any Colledges, or other Houses in *Europe*, and also the number of the Fellowes of their Societie. I might recyte some of their places of Residence here in *England*, in great mens Houses, I meane Noble mens Houses of the Popish Religion, which are as good as a *Sanctuarie* for these vnsanctified Sathanicall Fathers, but, I am not willing to taxe any man in particular, wishing them better companie than these Trayterous brood of limping *Ignatius*.

These infernall frogs are crept into the *West* and *East Indyes*, (this is their motto or deuice: *Stygias vltrò quærimus vndas.*) and haue many *Colledges*, and other places of *Residence*, whereof I will likewise produce you a Catalogue of the names of their *Colledges*. And first I will begin with the Prouince of *Peru*, where are 370 Fellows, & 13 religious Houses, wherof at *Lima* they haue a *Colledge*, a House of *Approbation*, a *Seminarie*, and a *Residentiarie* which they call St *Iames*: And *Colledges* at *Cuzchen*, *Potosino*, *Plata*, or *Platense*, *Pacensa*, *Guamangano*, and *Quita*, besides *Residenciaries* at *Iula*, S^t. *Christo de la Sierra*, and *Orruria*.

In the Prouince of *Peraquauia* are 116 Fellowes, and 9 *Colledges* and Houses of *Residence*. The Colledges

*Cordub*a,

are at *Chilensa*, the *Conception*, *Mendoza*, the *Assumption*, *Corduba*, *San Miguel Turuma*, and *Saint Faith*, besides two Houses of *Residence*, the one at a place called *Buen Aere*, and the other at St *Iames* of *Estera*.

In the Prouince of *Granada* are 100 Fellowes, and 6 Colledges and religious Houses, *viz.* a Colledge at St *Faith*, and another at *Carthagena*, a House of Approbation at *Tunga*, besides two Houses of Residence, the one at *Panamana*, and the other at *Caxicana*, and also a Seminarie at St *Bartholomew*.

In the Prouince of *Mexico* are 340 Fellowes, and 13 Colledges and other Houses, whereof there is a House of professed *Iesuites*, and a Colledge at *Mexico*, besides 9 Colledges more at *Guaxacano*, *Guadalaxara*, *Agelopa*, *Valladolid*, *Pasquara*, *Tepozotano*, *Guatimala*, *Zacatequano*, and *Meridiana*, and also their Houses of Residence at *Vera Cruz*, *Cinalaena*, and *Guadiana*.

In the Prouince of *Philipina* are 100 Fellowes, and 9 religious Houses, *viz.* two Colledges, the one at *Manibanno*, and the other at *Zebuensa*, together with a House of Approbation at St *Peter*, and 6 Houses of Residence at *Antipola*, *Taytaya*, *Boalana*, *Dulaca*, *Carigara*, and *Tiragona*.

In the Prouince of *Brasil* are 180 Fellowes, and 3 Colledges, *viz.* at *Pernambusa*, *Rio Ian*, and *Baensa*, and also 18 Houses of Residence, that is to say, at *Maranha*, St *Iohn Baptist*, St *Michael*, St *Andrews*, St *Maria* of the Common *Farnambuco*, *Todos los Santos*, *Piratininga*, the *Assumption* of the blessed *Virgin*, St *Ignatius*, the *Holy Ghost*, St *Barnabas*, *Baya*, St *Iohn*, St *Anthonie*, St *Marie* the *Virgin*, and *Ilheora*.

Moreouer, in the Kingdome of *China* they haue 30 Fellowes, and two Colledges, the one at *Pechina*, and the other at *Nanchiana*, and also 3 houses of Residence, whereof the one is at *Xancha*.

In *Iapona* are 130 Fellowes, and 19 Colledges and Houses. They haue Colledges at *Macaensa*, *Meacensa*,

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Armiena, Nangasacha, and a House of Approbation there. And in all these places following they haue houses of Residence: At *Firoxima, Fococu, Ozaca, Fuxima, Xinquensa, Notacu, Facata, Cosura, Xiguensa, Isafaya, Fudoyama, Tonensa,* and *Uracamena,* together with a Seminarie at *Arima.*

In the Prouince of *Malabarica* are 150 Fellowes, and 17 Colledges and other Houses. They haue Colledges at *Coccicnsa, Coulana, Columba, Nagapatarra,* St *Thomas, Peguano, Bengala, Malaga,* and *Tuturia.* And houses of Residence at *Coccicnsa, Tuturia, Madura, Columba,* and *Moluca,* besides a House of Approbation at *Coccicnsa.*

Lastly, In the Prouince of *Goa* are 280 Fellowes, and 18 Colledges and other Houses, whereof there is in the Citie of *Goa* a House of professed *Iesuites,* a Colledge and a House of Approbation. Their other Colledges are at *Salsetano, Chaulenasa, Tanaensa, Bazaina, Damana, Diensa,* and *Mozambia.* At *Tarapora, Magora, Senensa, Bazaina, Salsetano, Tanaensa,* and *Tetensa,* they haue Houses of Residence, and one more which they call *Residentia Æthiopica.*

Hauing now as briefely as I could related vnto you by way of a Catalogue, the names of the places where the *Iesuites* haue either Colledges, or any other Religious Houses, & the number of the Fellowes, I thinke it not amisse to shew the difference that is betweene their Colledges, and other Houses, which they call *Domus Professa, Domus Approbationis, Seminarium,* and *Residentia.* And first of all I will begin with their Colledges, wherein is a *Rector,* a *Sub-Rector* (whom they call *Father-Minister*) and some few more professed *Iesuites,* who gouerne and rule all the rest there. Here doe they teach the liberall Sciences, and get an infinite deale of wealth thereby. The manner and method of their teaching and discipline, I haue set downe at large in my last printed Discourse or Pamphlet, Intituled, *The*

Vnmasking

vnmasking of all Popiſh Monkes, Friers, and Ieſuites in generall : or a Treatiſe of their Geneologie, &c. vnto the which, I referre all thoſe, that are deſirous to know further.

The Colledge which they call *Domus Profeſſa*, is a houſe, where none doth reſide, but ſuch as are profeſſed *Ieſuites*. And whereas all other *Monkes* and *Friers* (for the moſt part) after ſuch time as they haue beene a whole yeere, in a Religious Houſe vpon approbation or tryall, doe make their profeſſion, that is to ſay, they make three ſolemne vowes vpon their knees, in the Church, before the High-Altar, and thereupon they receiue the Sacrament. Their firſt vow is *Obedience* vnto their Superiours, the ſecond, wilfull *Powertie*, that is, to poſſeſſe no money in particular : the third, to liue *chaſtly* : and then they are profeſſed *Fryers*, and can neuer be put away out of that Order, vnleſſe it be to ſome inferiour *Medicant* Order. The *Ieſuites* are firſt of all two yeeres vpon approbation, or tryall, and then (if they like them, and that they are willing to perſeuere) they make thoſe three vowes, and one more, which is onely proper vnto them, and not to any other Order of *Monkes*, or *Fryers* whatſoeuer ; that is to ſay, *they vow to trot whereſoeuer the Pope, or their Superiours will* (if it were to the worlds end) *without any* viaticum, *or money to defray their charges*. Theſe *vowes* they call *vota ſimplicia*; for their Superiours can diſpenſe with them, at their pleaſures, and may turne any man out of the ſocietie, albeit he had beene twentie yeeres in the Societie, vnleſſe he be one of the number of the profeſſed *Ieſuits*; vnto which dignitie, none can be admitted, but thoſe of whoſe *Wiſedome, Secrecie, Conſtancie*, and *Fidelitie* they haue had long tryall and experience : yea, a man may be twentie yeeres in the Societie, and yet altogether ignorant of the myſterie of their Order ; becauſe they reueale that vnto none, but vnto thoſe that they receiue into the number of the profeſſed *Ieſuites*. For if any

of the Societie (before ſuch time that he make his ſecond profeſſion, and be receiued into that number) doe commit any publike crime tending to the diſgrace of the Societie, they will, for their owne reputation ſake, turne him away, and ſay that he was not of their Order; but one that liued among them, vpon tryall: and the like doe they ſay of thoſe that turne *Proteſtants*, and embrace the truth of Gods Word; which is a great policie, and not vſed by any other *Monkes*, or *Fryers*, but onely by them. Theſe profeſſed *Ieſuites* are imployed in hearing Confeſſions, ſaying of Maſſes, Preaching, and Writing, or elſe plotting the aduancement of the *Spaniſh* Monarchy.

The Houſe of *Approbation*, is a Colledge, where their *Nouices* are mewed vp for thoſe firſt two yeeres, to try and prooue, if they be fit members to be entertayned into *Ignatius* Conclaue. This Houſe is gouerned likewiſe by a *Rector*, *Sub-Rector*, and ſome foure other profeſſed *Ieſuites*.

A *Seminarie*, is a Houſe, or Colledge, where they boord, and inſtruct Noble-men, Gentle-men, and rich-mens Children. So inſatiable is their couetouſneſſe, that were they neuer ſo rich, yet they thinke they haue neuer enough: for the more they haue, the more they couet, according to that of the Poet.

Creſcit amor nummi quantam ipſa pecunia creſcit.

Laſtly, their houſe of *Reſidence*, is a priuate houſe in the Country where they haue Lands, or elſe in ſome Towne or City where they intend to build a Colledge, and are in hope to enrich themſelues in future times: where theſe holy fathers will at the firſt liue ſo deuoutly, and religiouſly, in the ſight of the world, that the fooliſh doting people will imagine them to bee ſome Saints deſcended from heauen: And thereupon one giues them a place to build a Colledge, another timber, another

another bricke or ſtones, ſome one thing, ſome another; yea, the pooreſt tradſeman in the Towne will ſpare ſomething, to beſtow vpon the holy *Ieſuites*, nay rather than faile, he will pinch his belly, wrong his backe, pawne his goods, or borrow money to contribute to ſo pious a worke, as to build a Colledge for *Ieſus Chriſts* Companions. But when their Colledge and Church is built, and well furniſhed with wealth and reuenues, they will requite their benefactors, as the *Adder* did the Hen, that hacht it, or the *Wolfe* the Goat that nouriſh'd it, which deuour'd them both. Whereof the Citizens of *Riſſell* otherwiſe called *Lyſle* in *Flanders* had not many yeares agoe a wofull experience of the *Ieſuites* ingratitude, as you may ſee in my laſt printed *Treatiſe*.

Neuertheleſſe theſe *Phariſaicall* fathers doe very *Thraſonically* brag, that their ſociety or order, was diuinely ordained and inſtituted by God, (at the prayers and interceſſions of S. *Peter*) to purge and reforme the Church from all errors and Hereſie, and to conuert ſinnefull and wicked *Hereticks* and prophane *Turkes* and *Heathens* to the knowledge and true worſhipping of the all powerfull and Immortall God. But their liues, proceedings, and doctrine haue beene quite contrary. I would know of theſe great *Reformers*, if *Italy*, *Poland*, *Germany*, *Franse*, *Spaine*, *Portugall*, *Netherland*, and many other Popiſh Countries, where the *Ieſuites* do liue (or rather raigne) are now any better Reformed than they were, when lame *Ignatius* liued? nay is *Rome* it ſelfe now truely Reformed? Truely, it is not long, ſince I was there, and then it was ſo deformed, that I do very beleeue that *Sodome* it ſelfe, when it ſtood, could not be poſſible worſe. Why do theſe *Peripateticks* trot into the *Indies*, to conuert the Heathens (as themſelues boaſt) ſeeing they haue not as yet reformed *Rome*? Why do they not conuert the *Iewes*, *Whores*, and *Sodomiticall* Cardinals, and the reſt of the

beastly conditioned Clergie of *Rome*, that liue among them, before they vndertake such long dangerous voyages into that new found world? why doe they bragge so much of the conuersion of the *Indians*, and omit to reduce into the way of truth the *Turkes* and *Mahometanes*, that are their next neighbours? and why doe they not teach them to adore and worship, Idols, Images, and a peece of bread, in steed of the true God.

It were better for the *Iesuites* (if they were not past all shame) to hold their peace and not to bragge so much of the conuersion of the *Indies* from *Paganisme* to Christian religion: for a certaine *Franciscan* Fryer in the *Indies* it selfe cryed out against them saying: *Nec sacerdotem, nec Monachum neq; Episcopum in tota India vllum existere viri boni nomine dignum.* That there was neither Priest, Fryer, nor Bishop in all the *Indies*, worthy to be called a good man. *Sunt manachi qui palam & interdiu ea flagitia committunt, quæ alios vel noctu perpetrare puduerit*, There are Fryers (saith he) that do publickly and in the day time commit those haynous wickednesse, that other men would be ashamed to perpetrate them by night. Againe, a certaine *Indian* (saith the same Author) spake once vnto a *Spaniard* in this wise: *Heus tu Christiane, velat Deus, vt ex te didici, ne quis per nomen suum in vanum iuret, &c.* (that is to say) Heare me, thou Christian, God forbad (as I haue learned of thee) any man to sweare in vaine by his name: and thou for euery light triuiall matter sweareſt and forsweareſt thy selfe daily. God commands vs not to beare false witnesse: and you Christians do no other thing, for you slander detract, and speake ill one of another. God commands thee to loue thy neighbour as thy selfe, and to forgiue him his offences, as thou wouldst also be forgiuen: but you doe quite contrar. And another *Indian* reproues the *Spaniards* speaking to an *Italian* in these words: What bee these Christians? They

F. Antonius Ægidius et alij.

They ſurfet with all maner of pleaſures, they entice the *Indian* women to commit adultery and fornication with them, they hunt after gold and ſiluer, and will not labour, but are idle fellowes, wicked and blaſphemous people: when they go to maſſe they detract and ſpeake euill of others in their abſence, and fight and wound one another, more like Tygers then men. And in the end after many inuectiues againſt Chriſtians, hee concludes that they are altogether nought, and none good. And when the *Italian* told him, that euill and wicked men did ſo, and that good men did not ſo: hee made him this reply: *Vbinam ſunt ille boni? equidem nullos niſi malos ad huc cognoui:* Where are thoſe good Chriſtians? truely I neuer knew as yet, any but thoſe that were euill and wicked. The ſame Author ſaith, that one of thoſe *Indian* petty Kings ſonne, comming vpon a time to viſite a *Spaniſh* Gouernour, haning brought with him a preſent of Parots and Eſtrich-feathers, to beſtow vpon him: demanded of the *Spaniſh* Gouernour, where he dwelt? what hee came to ſeeke for in that Land? and wherefore hee committed ſuch outragious aod vile filthy wickedneſſe? The Gouernour made him this anſwer by his Interpreter, that he was a Chriſtian, and come thither to inſtruct them, in the Law and knowledge of the Sonne of God, Creator of heauen and earth. Vnto whom the *Indian* Kings ſonne replyed in this manner: if thy God (ſaith he) commands thee, that thou ſhouldſt ouer runne other mens dominions, ſtealing, murdering, burning, and vſing all manner of murder, violence, cruelty, tyranny, oppreſſion, and wickedneſſe: I tell thee in plaine tearmes, wee will neuer beleeue in him, or embrace his Lawes or ordinance. The ſame Author ſaith, that a certaine Fryer at *Comaiagua*, whom he knew, told him that another of theſe petty Kings ſonnes, a youth of an extraordenary good wit and capacity, whom while hee frequented the *Ieſuites* ſchooles to learne to read and

write, all men imagined for his learning and vertue likely to become a verie good Christian; because he excelled all the other youthes in vertue and learning: But when he came to be thirtie yeeres of age, he began to be (contrarie to all mens expextation and iudgment) a very wicked, deboyſht, and prophane man. And being vpon a time demanded why from a good vertuous youth, he became to be ſuch a notorious wicked man? I haue (ſaid he) ſince that I was made a Chriſtian, and conuerſed among Chriſtians, learned of them to ſweare by the Name of God, and by the Croſſe, by the words of the holy Goſpell, and by the Life of God, and to blaſpheme, and reneage, or denie God: Moreouer, I haue learned to lye, and neuer to ſpeake the truth and now I haue bought me a Sword to kill, murder, and quarrel, neither doe I want any other thing, to liue after the rite and manner of Chriſtians, or to be a compleat Chriſtian, but onely a Whoore. The ſame Author ſaith that there are many *Indians*, of whom, if one doth aske if they be Chriſtians or no? They will anſwer, that they are; becauſe the Biſhop hath made the ſigne of the Croſſe in their front, or forehead, and gaue them his bleſſing: that they haue built a Church, and placed the Virgin *Maries* Image therein; and withall, that they haue bought a Bell. Thus doe thoſe Barbarous people deride and mocke at Chriſtianitie, becauſe they ſee ſo much Idolatry, and idle ridiculous Ceremonies in the *Ieſuites* Religion, which is no ſmall ſcandall vnto them, and detaines and keepes them backe from embracing the truth of Gods Word. But thoſe of the pooreſt and ſimpleſt ſort, that know not the art of the *Ieſuites*, are ſometimes woon with money to embrace their Religion; the richer ſort are ſeduced and caught with their flatteries, and the fooliſh and ſottiſh people are perſwaded with their arts and errors.

For truly, the reaſon that the Chriſtian Religion is ſo odious, and abhominable among *Iewes* and *Turkes*, is, becauſe

becauſe that the *Idolatry, Superſtition, ridiculous Ceremonies*, and *damnable Doctrine* of the Church of *Rome*, is a ſcandall vnto them: for I doe verily belieue, that if the *Turkes* dominions did confine with *Proteſtant* Kings and Princes dominions, moſt of them would haue long agoe embraced the Chriſtian Religion.

I haue my ſelfe told diuers *Turkes*, and *Moores*, that I did wonder much that they would not (ſeeing they are ſuch morall wiſe men) embrace the Chriſtian Religion? Their anſwer was, Becauſe (ſaid they) we cannot beleeue that Images made of wood or ſtones can worke miracles, or haue any ſence, vnderſtanding, or vertue in them, as you Chriſtians doe affirme: neither can we pray vnto them, or worſhip them.

Now as concerning the *Iaponians*, of whoſe conuerſion the *Ieſuites* doe ſo much bragg, they doe ſymbolize with the *Italians*, and *Spaniards*, almoſt in their Idolatrous worſhip, and Ceremonies, as the *Ieſuites* themſelues confeſſe. For thus *Ribadeneira* the *Ieſuite* writes of them in the life of his *Ignatius*: *Apud Iaponios Antipodes, noſtros religioſi quidam reperiuntur, qui ad famam ſanctimoniæ colligendam grauiter, ſe puniant, per multum vigilent, diutiſſimè ieiunent, &c.* That is to ſay: Among the *Iaponians* (our *Antipodes*) there are ſome Religious men, who to purchaſe themſelues a great reputation of ſanctimonie, or holineſſe of life, doe puniſh, or chaſtiſe themſelues verie much; and doe daily watch and faſt, and withall doe vſe and exerciſe themſelues to meditation, for their owne profit ſake (and ſo doe the *Ieſuites*) inſomuch that ſometimes they doe as if they were inſpired with the ſpirit of God (as the people do belieue) prophecie, and fore-tell many things: and therefore are reputed of all men to be honeſt and godly men, eſpecially becauſe in defence of their Idols, they ſticke not, or make any ſcruple to ſuffer death. And ſo doe the *Ieſuites* and their adherents. And that they are altogether like vnto the *Italians* and *Spaniards* in their liues and conuerſations, *Lib. 2. cap. 19.*

uersations, see what the same *Iesuite* saith: *Ethnici illi nostris Europeis ingeniosioribus, Italis puta & Hispanis persimiles dicuntur, quinis iam, vt intelligat, à similibus naturis & ingenijs similimas inuentas esse et institutas religiones.* I pray you obserue his comparison, and how one Idolater iumpes with another. Moreouer (saith he) the chiefest Prelate among the *Iaponians*, is like to the *Pope* among vs. Those Clergie men that are shauen, are created or made by him (who likewise make other *Priests*, vnder them) who are in great honor and reputation among all men, as well rich as poore. They keepe and obserue fastings, and at certaine dayes abstaine from flesh, especially when they goe on pilgrimage to their Idols, &c. And are not the *Romish* Clergie like vnto them? Nay, he saith, *Eosdem Bontios vita moribusq; esse, turpissimos, & omnium mortalium auarissimos, omnesq; nosse conficiendæ pecuniæ vias.* That these *Iaponian Fryers*, who are called *Bontij*, are both in life and behauiour most absurd and deboysht men, and verie cunning in hoording vp of money. Nay, they sell vnto the ignorant people certaine writings (or enchantments) by the vertue whereof, they are preserued from all the Diuels molestations, on which the common people doe much rely and trust vnto. Withall, they receiue money in exchange, to be payd and transported vnto them in the other world, and haue men bound vnto them for the performance of the condition, or bargaine. Moreouer, those *Iaponians* that haue many Children, and that are not able to leaue them any great estate, according to their birth and qualitie, doe preferre them to be *Bontij*. Lastly, they giue many Pardons and Indulgences to those that will be liberall to their Societie.

Now let any iuditious man conferre this superstitious Religion of the *Iaponians* with that of *Rome*, and then iudge if they doe not both symbolize together in superstition, and idolatrous Ceremonies? And to conuert those *Iaponians* from their *Indian* Idolatry, to the *Romish*,

miſh, is no other wiſe, than like *Planatiades* the God of the *Stoicks*, who driue out vice at one doore, and let it in at another.

But before I draw to a concluſion, I muſt once againe retreat towards *Ignatius* and his inſociable Societie or Order. And firſt of all, I obſerue a wonderfull great wiſedome in this *Spaniſh* Souldier; and eſpecially one among many others, which is, the fatherly care he had of the future good eſtate, and *propagation* of his Order. For (as *Ribadeneira* ſaith) he was verie carefull, and wonderfully prouident for his ſpirituall babes the *Ieſuites*, in thoſe things that concerned their Kitchen, and the dict of their palat; whereby the prouidence of the holy lame Saint is much to be commended: for (ſaith he) the holy man did fore-ſee, that this baſe begging from doore to doore to get their liuing, would be a great hinderance vnto the ſtudyes and deuotion of his Diſciples the *Ieſuites*. And therefore he would in time prouide for their future maintenance: and ſo obtained of the *Pope*, a diſpenſation for his holy Children, to purchaſe as much Lands & Reuenewes, as they could, towards their reliefe and maintenance: for although he were a poore begger, his charitie was ſuch to his *Societie*, that he would haue them to liue like Kings and Princes.

Hence (by a long experience) I obſerue that all Orders of *Monkes* and *Fryers*, at the firſt (becauſe they would deceiue the world with their pretended, and counterfeit auſteritie, and holineſſe of life) doe profeſſe to lead a verie ſtrict religious life, vntill ſuch time, as they haue enriched themſelues; and then (becauſe they would liue at eaſe, as hauing all things at their command) they procure a diſpenſation from the *Pope*, whereby they may poſſeſſe all the world at their pleaſure. For let the *Papiſts* proue vnto me, one Order of *Monkes, Fryers, Ieſuites*, or *Nunnes*; that doth now liue, and keepe, or obſerue truly and ſtrictly, the rules

and constitutions that their Patrones haue at the first prescribed vnto them; and I will be of their religion: For at the first, they do professe to lead a very austere life: but in tract of time, by greasing my vnckle (the Popes worship in the fist) they haue a very faire dispensation ingross'd in a whole skinne of parchment, with a leaden seale annex'd thereunto, whereby they may play the libertines, and infringe their former vowes so solemnly made. *Omnia venalia Romæ*, all things are vendible at *Rome*. But I would aduise the buyer to be warie, or else he may be deceiued.

But now to draw somewhat neere to a conclsion, I say, that these Ferrets (or if you will *Iesuites*) that doe so trouble the world, haue through their deuilish plots and practises wrought more villany in Christendome, than I can (had I a mouth of brasse) relate vnto you, it being a thing impossible for any mortall man to reckon. Neuertheless I will repeate vnto you some few of them, that you may the better know what holy men they are.

They haue beene the onely cause that *Don Sebastian* the last true King of *Portugall*, lost both corwne and life in his vnfortunate expedition into *Aphricke*: nay before such time that he was there slaine, (which was (as it is credibly reported) by the *Spaniards* which the King of *Spaine* sent to assist him) *Philip* came with an army of *Castillians* to inuade *Portingall*, ouer which people, he and his successors haue euer since most cruelly tyrannyzed, vnder whom the *Portugals* liue more like slaues than free men.

Iohn Chastell, one of the *Iesuites* wicked brood, vpon the 27. of December 1594. with a knife wounded the French King *Henry* the fourth in the mouth by striking out, or breaking one of his teeth, hauing missed his throat, wherein hee thought to haue stucke his knife: for the which fact, and for being *Traitor* to the King, and State, and common corrupters of the

young

young men of the Kingdome, and withall the onely firebrands and incendiaries of all the ciuill combustions, warres, and troubles, and other haynous crymes, they weare in the Parliament of *Paris* exild or banished the land: And yet before that they were expulsed, the King himselfe was faine to cry out: *Helas faut-il doncques que les Iesuistes soient condamnez par ma bouche?* that is to say: Alas must § *Iesuites* be condemned by my owne mouth? such great friends had they to support them in their treacherous dessеignes. There was a marble pillar erected right ouer against the Pallace in *Paris*, as a perpetuall memory of their perfidious *Treason*. But within some few yeeres after, they were (I know not, by what deuils means & intercession) recal'd backe from banishment, the pillar raz'd downe, and they highly graced and fauoured: But see the euent; the King was within a litle while after, most traiterously and basely murdered, by *Francis Ranilac*, a man of their breeding, and setting on.

They haue beene aboue twenty yeeres agoe for their treacheries banished out of all the dominions of the *Venetians*, and haue not beene as yet (and I hope they will not be hereafter) recal'd backe.

They haue cheated the old Duke of *Bauaria* of almost all his estate; and haue beene the onely cause of the warres betweene *Poland* and *Sweden*, and likewise betweene *Poland* and *Russia*. All the world knowes that they are the chiefest Actors and cause of the losse of the *Voltalin*, *Bohemia*, *Slesia*, both the *Palatinates*, and the totall ruine of all the lower circuite of *Germanie*, where many thousands of Innocent men, women, and children, haue lost their estates and liues.

They were the cause of the falling out betweene the Marquis of *Brandenburg* and the *Palsgraue* of *Newburg* (whom they haue made one of their *Proselites*) about the parting and diuiding of the lands of *Cleue*, *Gulicke*, and *Berg*.

Nay, who was the cause of the cruell vsurpation, tyranny, great iniustice, and bloody murders committed by the Duke of *Bauaria* in the Imperiall Citie of *Donawert*, and of the King of *Spaine* in *Acken* or *Aquisgranum* & *Wessell*, by the *Spaniard*? but the *Iesuites*. Who caused *William* Prince of *Orange* to bee murdered, and was the cause of the death of the Earles of *Horn* and *Egmont*, and the blood of so many thousands of men, that were slaine in the *Netherland* warres, these forty or fiftie yeeres, but the *Iesuites*?

These *Ignatian* fathers brought the Duke of *Sauoy* so often times to attempt, (in the time of peace) to scale the wals of *Geneua*, and to put them all both great and small, old and young, to the sword, if hee could but haue taken it, where indeed hee lost the prime noblemen of his Countrey, and was constrained with shame enough to retreat.

Shall I omit the massacre in *France*, and all the ciuill warres that haue beene in that Kingdome, since the beginning of the Raigne of *Henry* the third to this very houre? no: for then I might be taxed of too much forgetfulnesse, seeing the *Iesuites* were the cause thereof. Who makes the *French* King at this instant to persecute the Reformed Church in all parts of *France*, but the same *Ignatian* societie? Were they not *Iesuites* that perswaded the Earle of *Tyron* and the rest of his adherents, to rebell against Queene *Elizabeth*? And who attempted to take her life away by so many treasons; or brought the Queene of *Scots* to an vntimely death, but *Iesuites*? Who perswaded King *Philip* the third of *Spaine* to murder his owne sonne and heire? and who would haue blowne vp our late Soueraigne Lord, King IAMES, the *Prince*, and all the whole State, then assembled together in both Houses of *Parliament*, but the Fathers of the Societie of *Iesus*, and their adherents? To conclude, who brought so many ancient Families in this Kingdome, to vtter ruine, but these *Loya-*

liists?

liſts? O inſociable Societie! Deny, if you can, if there was euer any *Treaſon*, either attempted, or effected in all Chriſtendome, ſince *Ignatius* your Patron went halting from *Pampalona* to *Rome*, but that either he or you haue had a hand therein?

Now then, if theſe treacherous crew of lame *Ignatius* his Order, be ſuch dangerous Vipers, as I haue formerly ſhewed vnto you, and as they are indeed? And if they haue beene the onely cauſe of all theſe Warres, Combuſtions, cruell Murders, bloody Maſſacres, Treaſons, and other euils, that now are, or for the ſpace of verie neere one hundred yeeres, haue beene in all parts of Chriſtendome, & alſo the vtter ruine of our friends and allies in forraigne parts? Shall we eſcape their treacheries, and fare better then they? I pray God we may: But I feare the worſt: For this wicked, and Idolatrous, bloody ſocietie of the *Ieſuites*, are like vnto the *Scorpions* of *Latmos*, a Mountaine in *Caria*, who kill and deſtroy the Inhabitants of the Countrey, and ſpare and protect ſtrangers. I meane, they would (if they could) cut the verie throats of all true hearted *Engliſh-men*, that are true profeſſors of Gods holy Word, and loyall Subiects to his Maieſtie; and then bring in an Army of *Spaniſh-Canibals*, to tyrannize ouer vs like ſo many infernall *Belzeebubs*.

Let them ſay what they will, this is the ſcope and intent of the *Ieſuites*, and all their adherents. And therefore let euerie true Chriſtian, in the Name of God, take notice thereof, and doe his beſt indeauour, as well by prayer vnto the Lord, for his aſſiſtance and fauour, as otherwiſe, by all meanes poſſible, to preuent in time the eminent euils, dangers, and miſeries, that the *Ieſuites* do intend to bring vpon this renowned and famous Kingdome, which God in his mercie auert! Alas! how often hath God miraculouſly defended vs, & our forefathers, from their damnable Plots, Treaſons, and Conſpiracies:

namely, from so many Treasons in the reigne of Queen ELIZABETH of famous memorie, the *Spanish-Invasion* in the yeere 1588, from the *Gun-Powder-Treason*, and many more: yea, from Plagues, Pestilence and Famine? And yet we are still Ingratefull vnto our good God. And although at the first, when we were freed from those fearfull Iudgments of God, we promised amendment of life, and were (or at least seemed to be) for a while verie thankfull vnto his diuine Maiestie for so great a deliuerance, yet by little and little, all these great and vnspeakable mercies of God were (of the most part of vs) forgotten; in so much, that we are become not much vnlike vnto *Mandrabulus* in *Lucian*, who hauing found an infinite great Treasure, offered vnto *Iuno*, the first yeere, a *Golden-mutton*, the second, a *Siluer* one, the third, one of *Brasse*: and in the end, his deuotion grew so cold, that he offered nothing at all. Such is our ingratitude to God. O let vs repent our former ill liues, and chase away from among vs, all Idolaters. O let vs put away the strange Gods, that are among vs, let vs chase away (I say) these *Iesuites*, and other *Popish-Priests*, that maintaine *Idolatry*, and then (and not till then) will God goe out with our Armies: And then (I say) those men (or rather bearded women) that haue of late out-braued vs, not only abroad, but also at our own doores (because they ploughed with our own heyfers (I meane the *English-Iesuites*) and their adherents) shall flye before our Armies, and will say, as heretofore the *Numantians* said of the *Romanes* (whom they had often defeated, and in the end were by *Scipio*, themselues vtterly ruinated) That they were the selfe same sheep, that they had so often beaten; but that they had other Sheepheards. Which God in his mercie grant for his Christs sake,

To whom with the Father, and the Holy Spirit, be giuen and ascribed, all honour, and glorie, now, and for euer. *Amen.*

FINIS.